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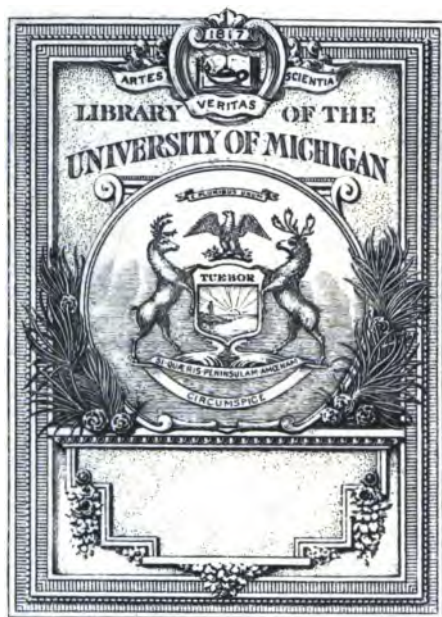
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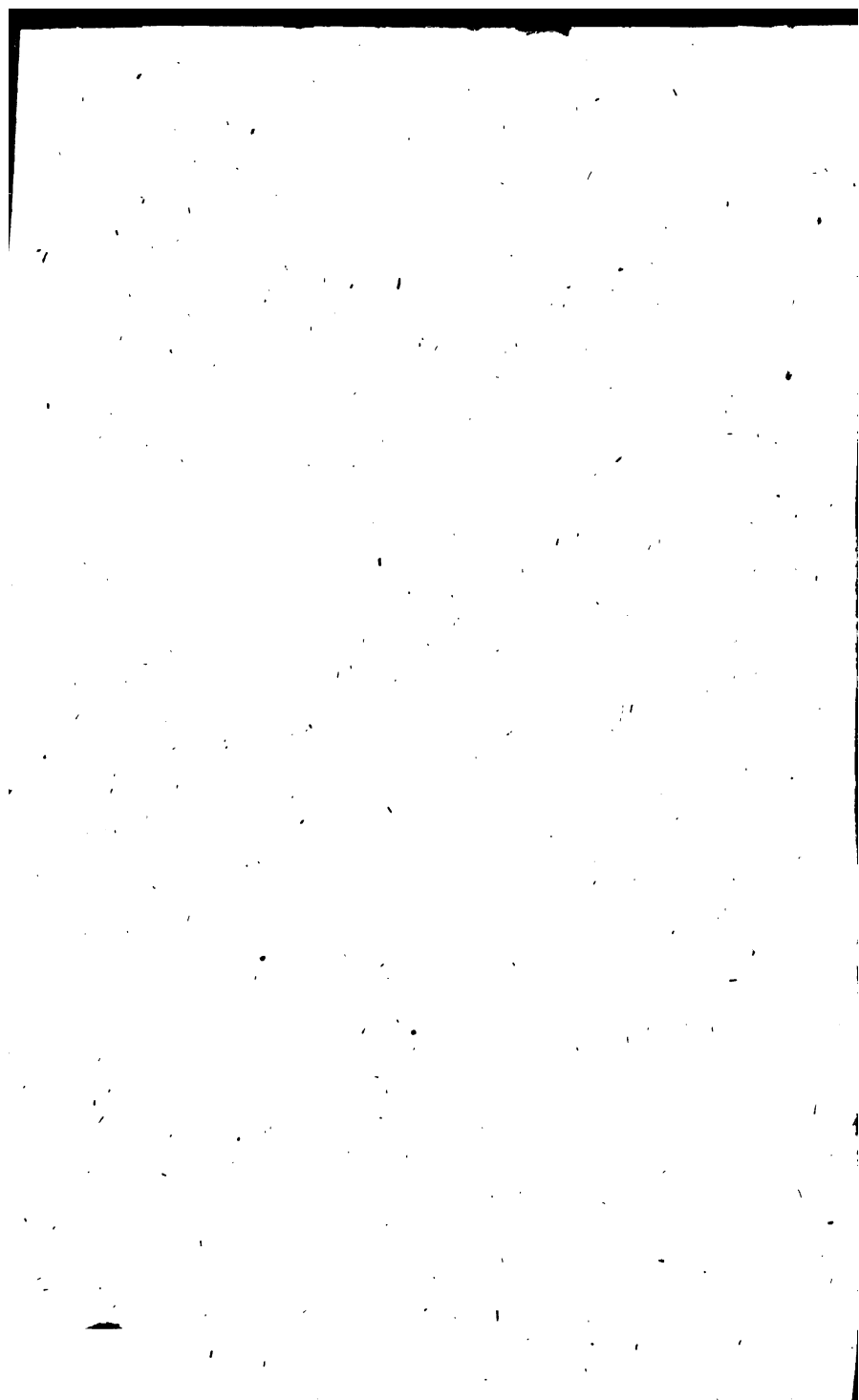
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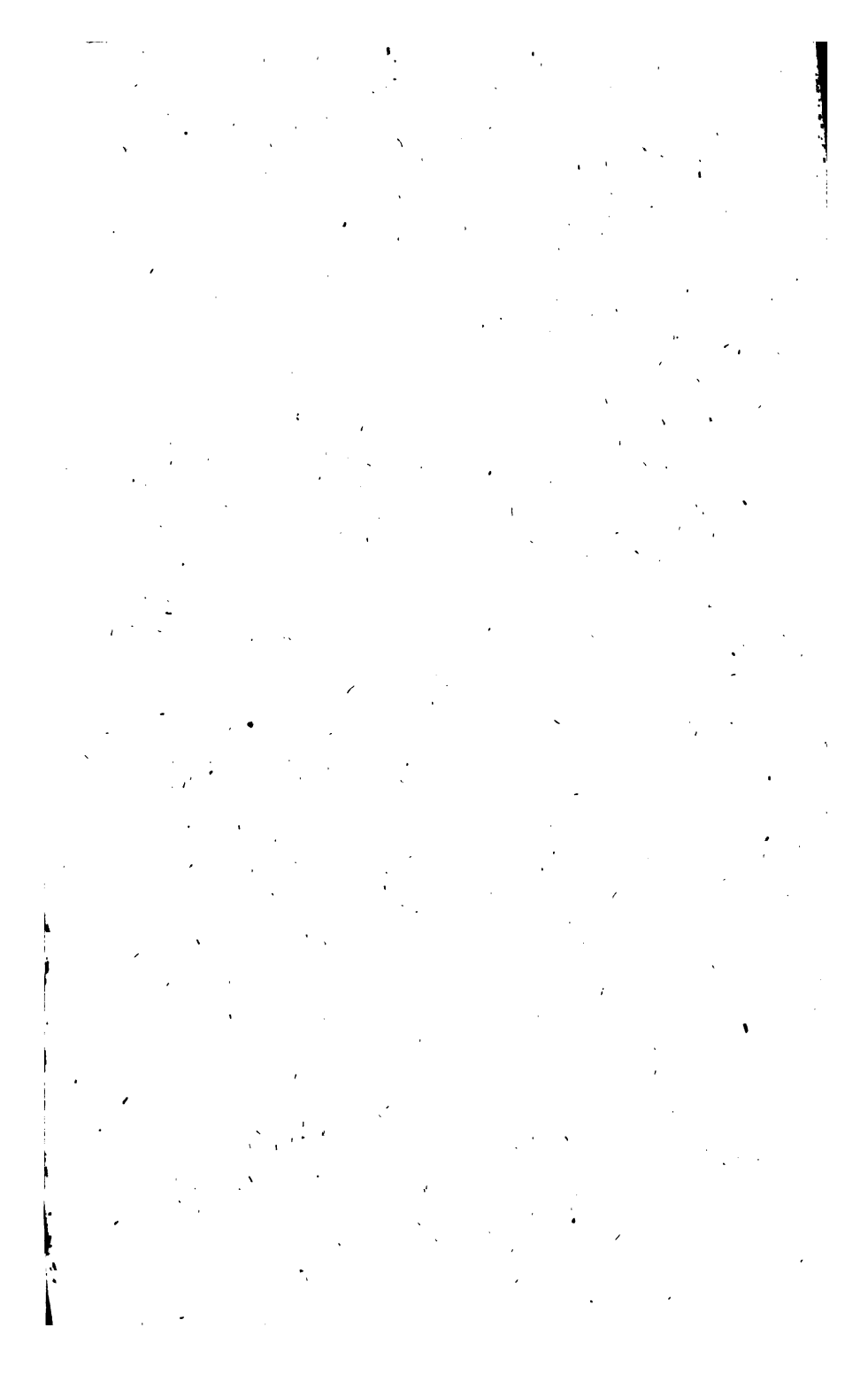
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THE
FREEDOM OF THE MIND,

DEMANDED OF

AMERICAN FREEMEN;

BEING

LECTURES TO THE LYCEUM,

ON THE

IMPROVEMENT OF THE PEOPLE.

BY SAMUEL NOTT, JUN.



BOSTON:
PUBLISHED BY CROCKER & BREWSTER,
47, Washington Street:
NEW YORK:—J. LEAVITT,
182, Broadway.
1830.

DISTRICT OF MASSACHUSETTS, to wit:

District Clerk's Office.

BE IT REMEMBERED, that on the seventeenth day of March, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, ЧАПОВКА & БАЗОВИЧ, of the said District, have deposited in this office the title of a book, the right whereof they claim as Proprietors, in the words following, to wit:

"The Freedom of the Mind, demanded of American Freemen; being Lectures to the Lyceum, on the improvement of the People, by Samuel Nott, Jun."

In Conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the Authors and Proprietors of such copies, during the times therein mentioned;" and also to an act, entitled, "An act supplementary to an act, intitled, An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical, and other prints."

JOHN W. DAVIS,
Clerk of the District of Massachusetts.

Dir.
Franklin
2-4-48
61530

02-6-48 173

DEDICATION.

TO HIS EXCELLENCY LEVI LINCOLN,

SIR,—The ancient and foreign custom of dedication to the GREAT, has in it this advantage, that it claims of those who by hereditary privilege occupy the upper stations of society, their patronage and aid in the diffusion of useful knowledge. That this custom prevails so little among us cannot be understood as the acknowledgment of our Country's Literature, that she has less reason to expect the sympathy of those who are exalted by the suffrages of the PEOPLE; or does not value and demand

their unofficial aid, in enlarging her fountains and distributing her streams.

I am sure sir, that I should not offend the Genius of my country by presenting to any of her exalted sons, a work which bears an apology for all its defects in the patriotism of its aim: but I am desirous to offer it to the Governor of the Ancient Commonwealth of Massachusetts, as the PROPER REPRESENTATIVE OF OUR ENLIGHTENED FOREFATHERS; who bequeathed to their posterity an inheritance of which our civil immunities are not the substance but the outward and visible symbols.

THE AUTHOR.

PREFACE.

THERE has been no end, and there appears no prospect of an end to the appeal to the people on their civil rights and privileges. The press teems with folios which are scattered many times a week, through the whole community, displaying to the American people *the rights of man*, and stimulating them to the extreme point of the demand. Let no one object to this work for which there are so many ready and active hands, if the Patriots of the periodical press will be the steady advocates of prin-

ciples, instead of the vacillating organs and instruments of party zeal.

It is grateful however to perceive an aspiring in the spirits of the people, for a higher liberty;—a liberty of the noblest character, which has no blood to shed in revolutionary battles; and no party warfare to maintain in its extension and establishment; a liberty which makes man **FREE** on whatever soil he treads, and under whatever government he lives; and which, if by the favor of Providence, it should become as universal as the elective franchise would secure the civil liberty and the happiness of our country, and make the United States the example and the ornament of the human race.

Every conscientious and careful Student in the common walks of life is a specimen of such a freedom—*The freedom of the mind*. If there had not been many such, our civil freedom would never have been either conceived or realised; and if it should be perverted or lost, it will be because their number and worth, have not increased with the growth and the necessities of the country.

The Lyceum, is a hall of patriotism for the union, and improvement; for the influence and increase of such freemen, which will do more for the cause of civil liberty, than the caucusses of party politics. For if its plans are carried into execution, if its designs prevail, it will produce a community, which the sophistry of party zeal will not long assail, because it cannot with its fickle light be forever exciting and misguiding them: over which ignorance and baseness would not dare to rule, even if such a people would construct a ladder for their ascent to the heights of office.

Let us hope that the Master-spirits of our country, will become the leaders and the guides of the people in their struggles for deliverance from mental bondage—in their aspirings and efforts for mental freedom:—That the time may be hastened on, for laying the top-stone of the temple of our liberty: and that the dangers which threaten its unfinished walls may be forever averted. The finishing and the securing of this noble structure, will not be accomplished by the

preparations and skirmishes of party warfare nor by grand quadriennial battles; nor by repairing and renewing our constitutions, but by renewing and creating those mental habits which alone can make self-government the glory and happiness of any people. Let us hope that every town and village will find within itself, not only candidates worthy to represent the predominant party in the state legislature, and to sustain the minor offices of civil society, but men released from the bondage of the mind; who shall be examples, and advocates and aids of mental freedom. And that those whom divine Providence has blessed with higher opportunities, will neither bury themselves in professional duties; nor vent all their patriotism in aspirings for high official station, but by an example of liberal studies, and by exciting the interchange of thought, and by laying their hand upon the great Lever of public opinion, possess and exert a power which is not gained in the halls of state—or national legislation—in the Cabi-

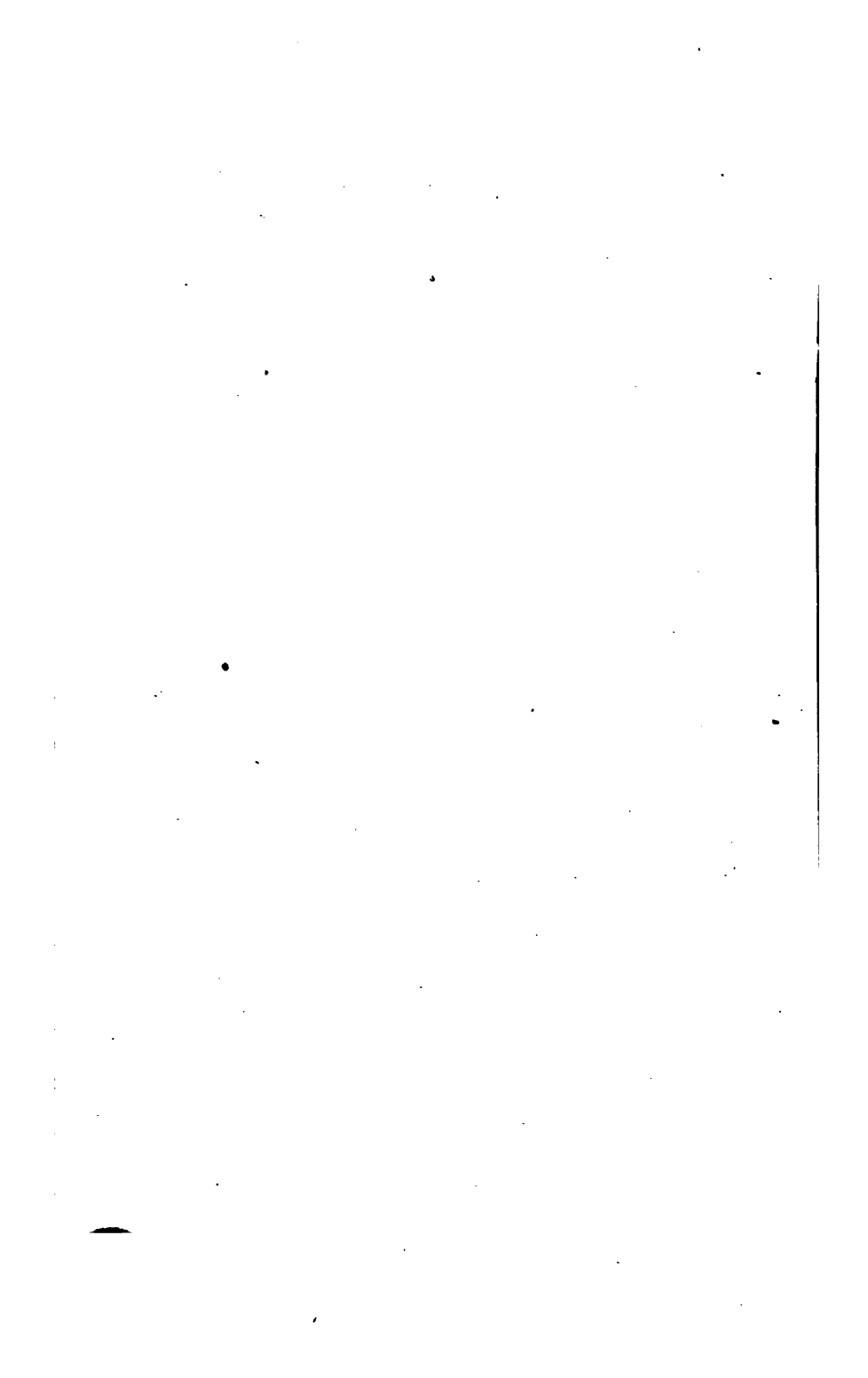
net or in the Presidential chair. That they will exert ~~an~~ influence upon the public welfare, which shall endure for ages and command the gratitude of the present and future generations.

Wareham, Mass. March 15th, 1830.



CONTENTS.

	Page.
LECTURE I.	
AMERICAN OPPORTUNITY.....	13
LECTURE II.	
LEISURE IN THE MIDST OF BUSINESS.....	32
LECTURE III.	
SELF-IMPROVEMENT.....	49
LECTURE IV.	
MENTAL PLEASURES OPEN TO THE PUBLIC.....	68
LECTURE V.	
THE CLAIMS OF THE RISING GENERATION.....	84
LECTURE VI.	
THE DEMANDS OF BUSINESS.....	101
LECTURE VII.	
THE FREEDOM OF THE MIND MADE PERFECT.....	118



LECTURE I.

AMERICAN OPPORTUNITY.

WE are all familiar with the praise which among ourselves is lavished upon the condition of the American people. Every child knows and adopts the popular sentiment, that ours is the happiest nation on the globe. I fear that we are guilty in this matter of an inconsiderate vanity, which withholds the glory of our mercies from God's good Providence and prevents us from receiving their full benefit. It is not difficult to nullify blessings of the highest character, and even to convert them into curses. One or the other evil will ensue if we grow vain of our circumstances—if we indulge a self-glorying spirit. Satisfied with ourselves, we shall fail in the watchfulness, enterprise and activity which are the only means of security and advancement: and while we imagine ourselves seated on the pinnacle of human excellence and enjoyment, we shall be even less happy and less illustrious, than those who are struggling upward from the low valley of obscurity; or it may be, will be just ready to be cast headlong from our heights

of pride. "A haughty spirit goeth before a fall." Let not us imagine that we stand secure, while we repeat, and echo, and reecho the self-complacent assurance, that we are the happiest, wisest, greatest people on the globe.

Let us try while we endeavor to apprehend our opportunity, to guard against that pride of heart, which threatens to make it useless or ruinous: chastening our joy, by the conviction that we have failed grossly of the intelligence, the virtue and the usefulness which our opportunity has demanded; and urging ourselves to its utmost improvement. Let us demand of ourselves and of our countrymen, that we use our blessings well: that we avoid the dangers to which we are exposed, and that we enjoy the fullness of our glory.

The opportunity for intellectual and moral culture, is that which distinguishes us, mainly, from other ages and nations. We owe it to our ancestors, and to Him who made them the channels of our blessings, that we be thankful for them, and that we demand of our own hearts, that we use them well: and that we transmit them with increasing lustre to posterity.

The American people as a mass, have the opportunity of mental culture and enjoyment, in a degree far above other ages and nations. This opportunity as it now exists, may be seen in our inheritance of schools, coextensive with the whole population; introducing the entire community to such knowledge, as is sufficient to prepare the way for all other knowledge: in that equality of property, or more properly of income, which puts it in every man's power to obtain the means and leisure for acquiring

knowledge; and in that equality of rank, which gives every man facilities of social intercourse, and a motive, whether of personal advantage or of public usefulness, for a faithful employment of his opportunities.

These circumstances in our condition, place the inhabitants of the United States on an intellectual and moral eminence; on an eminence of opportunity—not as on the pinnacle of a steep mountain, but on a table land broad enough for the whole nation.

We have admired the system of common schools as affording its scanty education for the ordinary business of life; but the light in which we now present it, is as introducing a nation of pupils to the whole circle of the sciences—as unlocking to the people the whole store of ancient and modern knowledge. When you tell us that the nation can read, you do but tell us that God has placed them within reach of all that can enrich and delight their intellectual and moral powers; by which they can travel every path of knowledge, which human experience and thought has cleared up; explore the secrets of nature; trace the discoveries of revelation, and learn the lessons of wisdom and prudence and piety.

We are struck with the equality of property which prevails; and with the high price of labor which so nearly equalizes the means of enjoyment: but in the light in which we now present it, we see an entire people, as far as it regards all useful purposes, as truly *rich* as the nobility and gentry of other countries. I mean not that either now or ever, the great mass of our own people, or of any

other, can be released from the necessity of labor; but that our labor is in such circumstances and under such advantages, as to afford to all, large and increasing opportunities for intellectual and moral improvement, in rapid, endless progress. What a surplus is furnished even to the individual, and especially in our social capacities, for a provision of books, specimens, apparatus, and instruction in all the branches of useful knowledge.

It may be questioned whether our equality of rank forms an important part of our moral and mental opportunity, except as it tends to perpetuate our means of knowledge; but if it be, we must look at that facility of intercourse, which thus exists, and which gives opportunity for a free circulation of all that is good and useful through the entire mass, and at that motive to the highest exertions which it applies to every mind. It may be, that thus there is opened the finest field for mental cultivation and the spread of knowledge, that the world ever saw; in which the whole mass of mind, is so connected by the intermixture of kindred and association, without any distinction of rank, or family, or class of people, that by conversation and the press, the entire firmament of society may be lighted up.

In every view, the frame work of our society, as our proper inheritance from our ancestors, gives the opportunity for mental improvement; not by giving us the means of indolence and luxury, but by putting it in our power to possess ourselves of the wisdom of all human experience. So that nothing is in the way of our becoming, *en masse*, a refined, intelligent, and virtuous nation.

It is worthy of observation, that we are placed upon our height of opportunity at a period of the world when there is unexampled preparation for its freest and fullest enjoyment. It is *now*, when the principles of Protestantism are clearly understood, and every man is called to the study of the Holy Scriptures as a business demanded of every human mind. We live in the exercise of those established principles of religion which call the mind to reading, and reflection, and study, upon the most important of all subjects, and from a text book which connects the principles of moral improvement with all human history; and with all the displays of divine wisdom which may be learned by the most various study of the natural world. Indeed, Christianity as received at this age, opens a field of study so important, so variously and deeply interesting, and of so wide extent, that we must ascribe the present want of studious habits and urgent mental improvement, to the slight regard in which the Scriptures are yet held even by the Protestant world: boasting though we are of our releasing them from the chains of the Catholic church.

The art of printing, too, has multiplied almost beyond measure the means of knowledge: science in all its branches has become habited in our own mother tongue; and fitted to the common mind is so cheap, that the labor of a day will now bring within your power more facilities of mental improvement than you could have gained three hundred years ago by the labor of a year.

Such is our *American opportunity*. Let us demand of our own hearts that we use it well: and so far as

our example or counsel can reach, let us demand of our neighbors and our countrymen, all, that gratitude and conscience demand of those who are raised to such a height of opportunity. Let us be ashamed to glory in neglected and abused blessings; rather let us humbly and faithfully use the talent which Heaven has entrusted to our care.

Is any thing plainer than this, that opportunity is a talent to be employed, and that gratitude and conscience press upon us the claims of Him who has distinguished us above the nations of the earth.

What then is the proper improvement of our opportunities? Let me present it in the plainest possible terms.

Is it not that having learned to read in your childhood, you *should* read after you become a man; not at hap-hazard and at random, indifferently what is useful, or useless, or hurtful; but what is *useful* and most useful; not merely as the fit takes you and occasionally, but in regular progress, and to the greatest possible extent. Surely when divine Providence has put a light into your hands by which you can trace successively and without limit the paths of human experience, and of his wisdom and goodness in his word and in his works; you have no right to to put it out; and you have as little right to stand still, ignorant of the wonders in the path before you, or to use it in looking after trifles. Surely this is plain doctrine, full of meaning to the conscience and the heart: full of reproof to those who having learned to read, do not read on any plan of learning what it is desirable to know:—who having got the key of knowledge into their

hand, and the light of truth, are standing at the door, with their foot as far from the threshold as when they gained possession.

I am sure there is no good reason why *ours* should not be a studious and reading public. I mean not now, a mere *newspaper* reading public, which perhaps we are; without gaining much wisdom amidst the endless variety of matter, which our minds receive in chaotic disorder; and certainly suffering some evil by the strange party strife of which we become witnesses: but I mean a studious and reading public; seeking useful knowledge in regular and progressive modes.

Of course it is demanded by our opportunity that the means with which we are furnished, should be employed in the perusal of books and helps to mental improvement; such as on careful deliberation and with the help of wiser men, we may safely conclude are the best suited to our condition. What a violation of the duty imposed upon us is it, that for the most part we lay no *plan* of instructive reading, and take no pains to gather around us the books which are needful to put us in possession of the stores of knowledge. How many read merely what chance may throw in their way, and never think of making an important item of their expenditure, the purchase of chosen works, which may be always at hand as the helpers of their mental and moral improvement. In any regular and determined plan of reading, after one has learned to read, one needs some important books which may be constantly at hand: and a frequent addition to, their number in the progress of human improvement.

Yet how few, who possess means for lavish expenditures in ways hurtful or useless, think of appropriating them to acquire the stock which is needful to aid their mental progress! What a trivial library do most of our comfortable livers have! How plain that gratitude and conscience should have seized upon the funds they have wasted or hoarded, to furnish a library, as the means of mental culture and enjoyment for themselves and their families; and have made their houses, each an academy of useful learning.

It is plain that the right moral feeling guiding an enlightened mind in this matter, would go farther, and establish in every town or parish or village a library, more fully traversing all the parts of useful knowledge than could be done by the small means of families in ordinary circumstances. If this idea had been held in mind from the first settlement of our towns, and the surplus means of the people had been applied to so useful a work, it is quite easy to see that we might have had collected, hundreds of volumes; and have been able to present to every inquirer the means of solid information on all the great branches of human knowledge: or that from this period, rapid advances may be made in accomplishing so good an undertaking.

The demand hitherto is very plain and simple: that those who have had the opportunity of learning to *read*, should *read*: should use the instrument of knowledge, with which they are furnished—and endeavor to increase its power by the purchase of private and the privilege of public libraries.

Is it not equally plain, that since useful knowledge has its means and apparatus calculated to awaken attention, to interest and occupy all the powers, to illustrate and impress its various truths; that for our own sake and for the sake of society; more especially for the sake of the young whose habits and characters are forming, that the surplus means should be employed in procuring them. You may say that such expenses are beyond the reach of common people: and that such apparatus can be furnished only to the few whose good fortune it is to be sent to college.

The truth is, if we had been awake to our privilege and duty, this would long ago have been proved to be a mistake; and we might this day have seen in any town a central apparatus for illustrating the useful sciences: and with such means as we now have, if they be but rightly directed, it needs but months, and not years to realize a highly useful beginning. The expences which would suffice for this purpose, are much less than are wont to be bestowed upon very trifling subjects. The North American Review says, "We ask for this purpose only what the showman carries off annually from our villages and towns." What splendid preparations for the improvement of the people would be made, if the Lyceum could command what has been expended even in the towns of this commonwealth for the encouragement of those who can swallow knives, boil eggs in their hats, and turn ladies' gloves into pigeons; for wire-pullers, rope-dancers, circus-riders, mountebanks: and above all, what is expended in time and money, by our train-bands and regi-

ments and their crowds of spectators; or above all again; what used to be, nay, what still is expended in purchasing the *liquid fire*, which has threatened to consume the country.

These means, which it is fair to demand of a community situated like our own, are demanded only that they may be employed; since libraries and apparatus would be otherwise in vain. They will never be created by the free will offerings of the people, without an earnest desire for knowledge; and that earnestness must continue in order to make them an abiding blessing: the means and the security of mental freedom. This earnestness, therefore, this abiding earnestness in preparing and using the means of improvement, is demanded by our opportunity. It is the use of the means only which can make them useful; and which can secure the individual and public intelligence and virtue which constitute a true freedom.

Let us not foolishly expect this freedom from the mere form of our society; and the shape of our political institutions. It can never be repeated too often in American ears, that opportunity unoccupied is not blessing; that the elective franchise, capability of office, with all the powers of self-government, and the facilities of general wealth, will not make us an intelligent, refined, moral, and happy nation, if we neglect and abuse our advantages. Our broad table land must be the abode of mental and moral industry, or we shall not be blessed: nay, we shall be cursed with apathy, ignorance and vice, with anarchy and despotism; the doom of a people too listless, ignorant and

vicious, for the work of self-government. Even now, there are evils in progress, which may well alarm our fears: and are a sufficient sign that something else is wanting to secure our happiness, besides the elective franchise and rotation in office, or equality of property and rank. Our party strife which has been so wakeful for the last thirty years, has so accustomed us to feverish excitement, that we seem uneasy without some subject for popular clamor. We have become eager of opportunity for excessive praise and excessive blame; sharpening our sight for the discovery of the faults, and rendering it dim to the virtues of our adversaries: I fear even cherishing a disregard to truth, and a familiarity with falsehood. In such a state of the public health we may expect a more and more voracious appetite for party politics and for subjects of party excitement; accompanied with less and less discrimination and regard to truth, and with an increasing spirit of violence: and that the press will become so much the more loaded with appeals to the baser passions of our nature and more reckless of truth; because it finds in the bosoms of a corrupt people a receptacle for its filthiness.

In the progress of these corrupt feelings and practices will it ever come to pass, that the streams will be purer than the fountains? that increasing recklessness of truth; increasing vigor of suspicion; increasing selfishness and malignity, will pour over our nation the streams of refinement and intelligence and peace and piety? or that when the fountains have become full, which are sufficient to sweep away the framework of repub-

lican institutions, it will cease to be true that public opinion is the law of the land: the constitution, within those dead letters which are now our country's boast, but which may then perish in an unquenchable conflagration. If we are faithless to our opportunities the time may come, when we shall wish that our barque of state was ballasted and trimmed, even after the clumsy modes of antiquity: when we shall wish that we had a monied aristocracy, interested in the protection of property and holding a prescriptive influence over the minds of an ignorant, degraded, and vicious people.

Anticipate, if you will, a population of two hundred millions whose clamor is the constitution and the law; or rather whose clamor has blasted both constitution and law. What else can you see in the prospect but a political and moral chaos, which nothing can settle but the avenging and overruling arm of the Almighty? Do you think that this country can grow on and fill the valley of the Mississippi; can spread itself along the Red river and the Arkansas and the Missouri; can climb the Rocky mountains and descend upon the Columbia and overspread the shores of the Pacific ocean, with two hundred millions of freemen, equal, independent, free, and be secure from a moral chaos; such as Heaven anciently settled, by a division of tongues, a tempest of fire, or a flood of waters?

From these horrible forebodings let us turn our minds, and demand of ourselves and our countrymen the intelligence and virtue which belong to our condition as a people. I need not repeat the praises so often lavished upon that political system which

divine providence has given us. Whether it be better or worse than others enjoy, it is our own; and will remain so until our abuse of all our opportunities has rendered us incapable of self-government, and has brought upon us anarchy and despotism. Ours as it is, as true patriots, let us prove its worth; on the undisputed principle, that the government best administered is best. If divine Providence, or circumstances, or our own choice, has given us the work of self government, let us cherish a capacity for our high duties. Let us cherish that love of science and philosophy, of intellectual and moral wisdom; which will make us more and more happy, and at once a blessing to future generations and to mankind.

We are on the theatre which the world has sighed for. We have the free and open opportunity, which we can lose, only, by being false to the principles of our free constitution, disobedient to the plain demands of our religious faith; and miserable spendthrifts of the blessings bequeathed by our fathers:—basely mortgaging those precious institutions, which can have no other entail, than is secured by the diligence and virtue of their descendants.

The inheritance of intelligence, and happiness, may be thus entailed. Let our broad table land be the abode of mental and moral industry, and the inheritance will be entailed; and less, or more, as that industry fails or increases, will be the extent and security of our blessings.

In the progress of that mental and moral industry which our opportunity demands, every step will ad-

vance us to a condition more and more worthy of our high calling.

Even if one or two in a village or township acquire the spirit of personal improvement, and a benevolent desire to extend improvement around them; the effect will be salutary upon themselves and others. . Even though their neighbors fail to be inspired with a like spirit, their influence will be felt in a general public improvement. But there is reason to hope for success in spreading the spirit of improvement: it is the proper growth of the principles, habits and institutions which our fathers have left us. We need only to feel and to spread abroad the conscientious desire to use all our talents to the best advantage which Christianity demands, and we shall enter and press forward upon the boundless paths of knowledge. We need, also, but to pursue the principle that all men have equal right to the blessings which divine Providence has bestowed on all; and we shall no longer allow professional men to pretend to occupy for themselves alone, the path, which God and nature has opened before the feet of all; and we shall permit them no other distinction than that which their peculiar advantage requires of them, that they should be farther ahead; and so much the better pioneers for the people at large. We need only to follow out the great system of public instruction, which our forefathers commenced; and every common school in our land will become an academy of liberal education; and our academies and colleges "Mothers" of a nobler race of civil and professional leaders.

How pleasing the scene which here opens on our view! The improvement of our opportunities, as it progresses, elevates the mass of the people far above their original level, without taking them away from the toils which belong to the moral purposes of our present existence: it draws them to the right use of time and property and mental endowments, and fits every man for usefulness, in improving by example and effort the public condition.

It diverts the surplus funds of the community, now wasted in useless finery, or idle shows, or intemperate indulgence, or hoarded in idolized wealth; to purposes of personal, domestic and public utility. It exalts families to a higher scale of comfort and furnishes them with rich stores of mental culture: and congregates society around the specimens and apparatus and books of philosophy, collected at the halls of ten thousand Lyceums.

It affords to all orders of the community the advantages of mental discipline and liberal knowledge; and diffuses intelligence, refinement and virtue through the entire frame of society. The streams of parental wisdom descend upon the rising generation at every fire side. The charms of enlightened conversation, adorn the farm house, and the shop and dwelling of the mechanic. The domestic fire-side, the tea table, the evening walk and visit, become scenes of descant upon the history and arts of men and upon the works and word of God, until the fancied blessings of the foreign manor-house, adorn the ordinary American dwelling.

It renovates the primary assemblies of the people. Wisdom springing up in the quietude of private life, blossoms and bears fruit for the refreshment and comfort of the neighborhood; dropping every where the seeds of increase. The town-hall becomes the seat of candor and consideration and patriotism; of a community fit to be represented by such a man, as such a community could not fail to elect. And the Halls of State and National Legislation such fountains of blessing; and such examples to the nation and to the world, as will never be furnished, until the study of human experience and the works and word of God, have shed their light upon the minds of such a community as our own.

It cleanses the fountains of emigration and pours the waters of blessing from ocean to ocean: and posterity rise in repeated crowds, which imagination fails to number; successive hosts of FREEMEN, as the stars of heaven for multitude.

But there is a wider Philanthropy. Our republican experiment has excited the attention of mankind, and is already influencing the desires and efforts of many nations. The American continent is becoming covered with nominal republics; while an aspiring for republican institutions is pervading all European nations. We ourselves are rejoicing in the prospect that the chains of all nations will soon be broken: and that they will have a full and secure felicity, in the blessings of self-government. Yet, is it sure that Republicanism, bears in its name, or its forms, or its freedom, either magic or miracle, for even the political well being of mankind? If the nations of the earth become Republics, will they

secure civil and social happiness to present and future generations? Experiments are not wanting to prove the negative of this question. France in bursting into republicanism, became the victim of anarchy and misrule; which was allayed only by the strong arm of despotism. Our South American neighbors, republics in form and in name, are found incapable of self-government; and are slaves and sufferers still, with a prospect of an eternal and bloody interchange of masters. If we are comparatively blessed in the extent and stability of our freedom, it is because we inherited the substance before we had the form; because the emigrants from a limited monarchy, had bequeathed to us more intelligence and morals than had fallen to the entire population of any other country. This fact is too much overlooked by the nations. In our own praises of republicanism, and in our wishes for other governments, it is too much overlooked by ourselves. Even in the progress of our experiment, we vainly assume its full and permanent success; and hastily presume, that wherever men will take into their own hands the reins of government; all civil and political evils will be banished; and order and happiness prevail: strangely forgetting that the blessings which we enjoy, flow from sources which self-government, cannot immediately open; that if we dry up the fountains the streams will fail to water our own land, and that we and our imitators may become a spectacle to future times of the desolation and barrenness, of republican countries.

If we would preserve the blessings of our own inheritance, and show an example to all nations which shall allure them to substantial blessings, we must add to our exhibition of free constitutions, a display of the *freedom of the mind*. With all the civil immunities of the nobility and gentry of other nations; we must show, that it is possible, on our broad table land to acquire the intelligence, the urbanity, the refinement, which may be found among the finest specimens of noble birth. Let us show to the enslaved nations that they have a nobler battle to fight than against Kings and Emperors; that if, they will establish a liberty which will set them free, whatever be their outward form of government, they must assert and vindicate the freedom of the mind.

If oppression is not so overwhelming as to enslave the mind, the progress of improvement among the people, may so influence the seats of authority as to promote the civil and political welfare of the subjects of a monarchy. And on the contrary, the decay of mental industry and vigor and wisdom in the mass of a republic, may dry up the fountains of blessing.

England, our mother country, from whose bosom we drew two hundred years ago the nourishment which has made our republic thrive, has never lost the marrow and the milk which she communicated to her offspring; and is rising and will rise in civil and political blessings even under her cumbrous load of monarchy and ancient institutions. Her ablest advocate for popular rights, is the successful leader of tens of thousands, of her lower

orders, who are banded in the cause of mental emancipation. If the Patriotism and success of our WASHINGTON have excited their aspiring for a fuller civil freedom, let us catch the flame, which her BROUGHAM has enkindled, and burn with intenser zeal and contend with undecaying courage for the *freedom of the mind.*

LECTURE II.

LEISURE IN THE MIDST OF BUSINESS.

THIS Lyceum* was formed and we are now met together in the true spirit of our republican institutions. We have come up from our farms, our mechanic shops, and our counters:—I may even say also, from our needles and our housewifery, to assert our claim to a true republican freedom, the *freedom of the mind*. We have come to appropriate to ourselves, the uses and the ornaments of true science and philosophy. We believe that the privilege and glory of our country consist, in the expansion and improvement of the public soul: and not in the mere extension of the elective franchise, which fools and knaves can enjoy in common with wise and honest men. We hold by our political constitution our civil freedom, but we will not consider the blessing of our condition complete, until we unite with it the *freedom of our minds*, and expatiate without restraint in the fields of science and philosophy. We value

* This course of Lectures was prepared for the Lyceum, Wareham, Mass., the place of the Author's residence.

the schools and colleges which are occupied in manufacturing an aristocracy of literature: but we claim our republican privilege of fellowship with their inmates and sons. The subjects of our consideration, are such as would fit and adorn the halls of our universities, or any assembly of the learned: we claim them as fitting and adorning such a primary assembly of the people as is here convened.

Let us aspire to that true liberty, which unshackles the freeborn mind from the slavish bondage of antiquity. This is the true immunity of our favored condition; not that we are rid of monarchs, and nobility, but that our circumstances call us to free ourselves from those enslaving maxims which enchain the mind. Divine Providence has placed us in the fairest circumstances for this grand achievement. Each individual may extricate himself:—And who can tell what effect would be produced upon the nation itself, by the example of multitudes whose individual efforts have set them free. What a noble spectacle would it be, if the nation would rise *en masse* to its intellectual freedom. Let us rise to it ourselves; and have the elevated patriotism to display an example which will encourage others. This *freedom of the mind* is the lot of our inheritance. Whether alone or with companions, we have only to enter in and take possession. If others linger, let us go forward; and secure the blessings to ourselves which are spread out before us: humbly hoping also that even our example, may animate and encourage others; and that we and they, may develop to our country and the world, that we all possess as our inheritance the mental freedom, which in

other ages and countries, has been the claim, but scarcely the possession of the higher orders. If we will know *our* privilege:—we are all noblemen; we are all gentlemen; we may all be learned. Not that we can *all* tower to a mountain height, from which we can look down upon a brute multitude beneath us; certainly not that we can all live upon the service of others. It is perhaps the privilege of our country secured by our want of the law of entail, that we cannot have any *unworking* class of men. As a general truth, all Americans must live by the sweat of the brow—by labor and business. But it does not follow that we are to lie down in the ignorance and degradation which, in all feudal countries, has belonged to the lower orders of society. Divine Providence has placed us rather on a broad table land: where we may all be studious and enlightened: where we may all enjoy the intellectual light which has hitherto gilded only the pinnacles of society. On this broad table land our civil and religious freedom has placed, also, our wives and daughters and sisters. Our republicanism in its extravagances has not gone so far as to take them to the polls; or to make them candidates for the offices of our government. Let us have the truer patriotism to encourage them in that mental cultivation which will give them the equal rank which they are entitled to hold in the domestic and social circle, and which shall ensure us that their gentle and winning influence, will aid in developing and strengthening the faculties of our own minds, and in training to a higher character the rising race.

An ancient philosopher is said to have told his impatient prince, that there was no royal road to mathematics. Coming in our republican simplicity to the sovereign people, it may be as needful to say, *there is no republican road to learning*, or to those solid and lasting blessings which an enlightened people may enjoy. The Lyceum offers to bring them to the door of every man and woman who is willing to learn; but we assure you as its organ to night, that even American genius, has never invented or formed a path, in which every body can travel to the heights of science, without the usual difficulties of a mountain road. The Lyceum does not offer you the improvement of your minds, without diligence and perseverance. Yet in the true genius of our country, which regards all men as equal—nay in the true spirit of Christianity, it does offer that improvement to men of every occupation, without respect of persons.

The hindrances without us are removed. It is only the hindrances within us which remain. These hindrances exist in the false and enslaving principles which have held whole nations in bondage: which, notwithstanding our release from all civil disabilities, hold this nation in mental thralldom. I am free to confess that I feel straitened still, by the cords which are not yet cast off; but half escaped, perhaps by means of advantages, not enjoyed by the mass of the people, let me as well as I can, show you the manacles which bind us, and persuade you to cast them off.

Of the enslaving maxims which we have inherited, I shall this evening select ONE: Break this one

fetter, and you will find a way to break the rest. Get your right hand loose, and you will soon be free.

The false and enslaving maxim which is to be considered this evening is *that men of business and toil have no leisure for study and improvement.*

This maxim takes it for granted that the avocations and toils of life are so numerous and constant, as to prevent any regular and sufficient intervals for study and improvement; or that intervals of sufficient length and regularity are rendered useless by the unavoidable distractions and fatigues which they occasion: so that in our country, study and improvement are considered for the most part as the proper business of the learned professions, whose *whole* time in youth and manhood is separated to intellectual leisure. This is chain enough. If those who are occupied in the proper business-concerns of life, and its severest toils, have *no* time for study, then is the great mass of society doomed to mental degradation; and the *independance of the mind* can never be declared, until the day is more than twenty-four hours long. But if every body has time, if men of the most busy and toilsome occupations have time for high mental improvement, then shall we need no congressional deliberations to announce that our minds are free, and no seven years' war to assert and establish our freedom. Each man will have the principle of freedom in his own bosom; and will be a nobleman and gentleman, a scholar and a philosopher, though he toil at the desk, or in the shop, or in the field, for his daily livelihood.

Do men say that they have no time? Did we ever hear of unceasing labor as the doom of any.

community, much less of ours? Labor no where employs all the time which is not occupied in sleep and in taking food. Suppose that twelve hours be spent in labor, eight in sleep, two in meals and recreation, are there not two hours left in every twenty-four? We ask for *one* of those two hours to be devoted to *study, hard study*, leaving the other ~~for~~ lighter occupations; study from day to day and from year to year. This would give you 365 hours a year, 3650 hours in ten years, and if you add three hours for religious study every Sabbath, it will give you 1560 hours more; the sum total of which will be 5210 hours, or about 568 days of six hours each, so that you secure out of ten years about two years, and from twenty, four; which, so far as time is required, is sufficient to complete as extensive and varied a course of study, adapted to your own taste and wants, as can be pursued from entering to leaving college.

Except in cases of extraordinary difficulty—in all cases of mere ordinary arrangement of the labor even of poor men—this hour can be commanded and separated to its sacred purpose. With some, it may be taken at the beginning of the day; by more, at the end; by some at the interval of rest at midday, or by subdivision in different parts of the day. Each one must find it for himself. If he has not yet found it, and asks where it is, we tell him to look for it among his hours of vacancy, which most men, by habit, waste unconsciously, and without conscience. The hour exists, unemployed, asking the privilege of becoming sacred to the regular and progressive culture of the mind.

1. Rise early. If you waste a morning hour in bed, that is the hour which wisdom claims of you.

2. Spend no time in listlessness and vacancy. If you have an hour in which you are listless and vacant, unemployed in body and mind, seize that hour for study. You can devote that hour without any loss.

3. Spend no time in idle talking, vulgarly called gossiping. Consider the profit given or received, in your social intercourse; and if any part of it is found unprofitable, if you find that you have little or nothing to say, as you rove, or stand, or sit, with your neighbors, stay at home and study one hour a day, and you will become so much richer a companion, that your neighbors will suffer no loss.

4. To some another rule may be sufficient, viz. Read less and study more. There is an immense fund of light reading—newspapers, stories, novels—which occupy hours a day where *one* hour cannot be set apart for study. Set apart *one* hour for thorough and continuous study: whatever spare time, besides, you may have, will be sufficient for lighter reading.

5. If your necessary occupation does in fact so engross every hour of the day, plan your business better. If you have no time except to eat, work and sleep, it is best to alter an arrangement suited only to an animal, and to adopt one suited to a man. Your business will not suffer. Perhaps you will become so much more skilful as to make amends; if not, work a little harder while you do work: an hour of studious rest will make you more vigorous.

I have no doubt that, except in extraordinary emergencies, the hour a day may be secured. Its aggregate value in a course of ten or twenty years we have placed at two and four years of separate study. In the forty years between twenty and sixty, a persevering student would have secured himself eight years. The stock of information amassed in those years should exceed the ordinary amount of a liberal education. But the hour a day has peculiar advantages.

1. The *hour* a day can be employed with more vigor than all the hours of a mere student. In 365 hours out of as many days, much more vigor of mind can be employed, than in the same number of hours out of forty or fifty days. One hour a day is worth a great deal more than one tenth part of ten hours a day. The mind grows fatigued and enfeebled by the continuance of mental effort and bodily inaction. Each succeeding hour is apt to be spent with less vigor and to less effect. Every student knows this by painful experience. I am persuaded that one hour a day to all the purposes of mental improvement, is not as one to ten compared with ten hours, but much more likely as one to five, i. e. the student who can employ ten hours a day, is in this view only five times better furnished with leisure for improvement than the man who, from a day of labor and business, and intercourse with men, saves only one hour. It is quite possible that some bookworms study too many hours; and that they would gain in vigor of application, a full compensation for a curtailment of one half their hours. It is said, that one of the most learned men that this or any country has pro-

duced, has acquired all his science, since the early studies of his youth, by an application of two or three hours a day. The vigor of his application has supplied the deficiency of time.

I am well aware of the difficulty which may be felt in bringing the mind to vigorous and intense study for a single hour. The thoughts of business left undone, or of business to be undertaken, the cares and perplexities of life will crowd in; and the hour will be fully over, before the mind gets fairly settled to its studious employment. I know the evil. Every student knows that it has cost him more than one hour, to calm down his wayward and disturbed mind; more than one hour, before it could part its hold upon passed and coming affairs, and be ready to grapple with the subject matter of its retired consideration. The difficulty is not confined to men of labor and business, and the remedy is the same with all. A steady effort will soon induce a habit; and whether for one hour, or for half an hour, or for a quarter of an hour, you will soon find yourself able to turn away from any employment and conversation, and to bury yourself in the depths of science and philosophy. You will soon be able to clap your wings and fly away, in an instant, into calm and quiet regions.

2. One hour a day employed in study will spread an intellectual influence over all the other hours. It will set the mental machinery in order, and put all its parts in motion. When you give your hour to study, you are calling to their places all your powers and faculties. Your perception, your observation, your memory, your judgment, are set at their

stations and their business: and if you could forget all that you learned in your one hour, you would gain an ample compensation for setting it apart, by having your mental faculties all marshalled for your service. For now your eyes will be open, upon the works of God and the ways of men: now you will recal experience and observation; your own and other men's; and now you will judge with a mind awake and informed. What an addition must he make to the stores acquired in his retired and studious hour, who has his mental machinery in order. The world of men and things becomes his text book. The field, or the road, or the shop, or the counting room, is his chamber of study; and the whole day his unbroken opportunity. The man, who by retired study has disciplined his mind, must advance at all hours in knowledge and wisdom. He cannot arrest the improvements of his mind. He cannot help observing what is before him; nor reflecting upon his experience, observation and studies, during the hours devoted to business. He cannot help thinking for himself and coming to his own results upon all the propositions which study, observation or experience, have started in his mind. Thus the use of an hour, will bless the whole day. In view of the vigor with which one hour a day may be spent, and the opportunity which follows for observation and reflection, amidst the cares of business; instead of pining over your loss of the privilege of mere students, of studying until their minds and bodies stagnate together; you may consider it rather the prerogative of the jaded student, to envy the privilege of those who, having employed their faculties for a single hour

with the utmost earnestness, have them set at liberty, for further improvement, under the exciting influence of bodily exercise and change of employment.

Some of you may think me at my wits end, while I presume upon a man of business improving his mind amidst all the care and toil of active life. Even though you may grant my full claim for the value of the single hour a day, you may think it most *absurd*, to press all the rest of a man's waking hour into the service of science and philosophy. And you may even say that it is indispensable for a man to be as separately devoted to his hours of business, as we have claimed him to be to his hour of study. True: let him be as devoted to business, as the nature of his business requires: let him give it all the attention which the well doing of it demands; by his studious habits, he will acquire the power of concentrating upon each affair all the faculties which it needs. But business claims no more; and lays no greater prohibition upon the faculties of man. The fact is, and it is a noble trait in the human character, that the concerns of business are soon managed by a sort of habitual attention, which leaves the mind great liberty of excursion. To most men, this latitude which business gives, affords merely an opportunity for vague and undefined, it may be for foolish, vain and sinful, thoughts. Happy the man who takes daily pains to put his faculties in right order; to give them a right direction; and who, even without taking pains for it, is continually prompted to useful meditations; who, in the field

and in the shop, carries himself with the gait of an intelligent and immortal nature.

3. The hour a day will become continually more productive of knowledge and improvement. You may find in your first trials, that an hour a day gives you very little advantage, and you may often feel half discouraged; but the reason may be, that at first, you have but little knowledge as the centre of accumulation and increase. But the more you learn, the more you will become capable of learning: every fact and principle, will become a centre of attraction to other facts and principles—a means of collecting and retaining them. The ball you are rolling up will have more and more particles of contact with the matter by which it is to be increased: while, as it grows before you, you will increase in that intellectual muscle, by which you roll it onward, and increase it without ceasing.

4. The hour a day will make conversation, a handmaid to knowledge and improvement.

Man is social: and we mean to advise no plan of seclusion and study which makes him unsocial. Let him have society:—let him see the face of his fellow. “As iron sharpeneth iron so doth a man sharpen the face of his friend.” We have no wish to see pleasant neighborhood, changed into the haunts of silent and solitary hermits. We do not ask you to be mere bookworms and students: but we do ask you to prepare yourselves, for a pleasant and profitable social intercourse, by disciplining all the faculties of your minds, and by storing them richly with knowledge: and for this purpose we ask of you one easy hour a day; and promise you that the discipline and

the store, which will be the result of that one hour, will make your moments and your hours of conversation, as profitable to your mental improvement as the one hour you spend in study. If you will faithfully spend one hour, a day in study, you will be prepared to make your social hour productive of great mental improvement. Even if any one of you should be studious alone, you will at least profit, by the more watchful observation, the keener discernment, the more judicious reflection, the quicker recollection, and the more retentive memory, which you will employ in all your intercourse with men. Even if studious alone, you cannot help deriving new stores of thought from every conversation. A new expansion of the ever growing faculties of your mind. If you have associates in your pursuits, if your friends around you have like habits with yourself, you will find in their minds rich stores of knowledge, and while you communicate, you will receive, as great and lasting benefit, as you do in your repeated hours of study of the works of the most learned Authors. Here, as it respects many is a *clear gain*: inasmuch as conversation is wont to be the prattle of an hour leaving no trace of wisdom in either mind.

5. The hour a day will presently increase itself. We have assumed the hour, because we intended to gain your favor by the moderation of our demand: not because we believe, that it is impossible in most cases to save even more: and in all cases, during favorable portions of the year. Now what we expect is, that the faithful occupants of one hour will desire more: and desiring more, will perhaps find

even a second hour to be regularly and constantly employed; or will at least learn to employ the longer seasons of leisure which will frequently occur, in the increase of knowledge and in training the faculties of the mind.—Even in the regularity of a Mechanic's occupation, I have no doubt that more than an hour may be obtained: and if Farmers suffer some disadvantage by the pressure of their business during the seasons of seed time and harvest; they get a rich compensation in the leisure seasons of the year: in the long nights of winter, they may occupy hour after hour. Trade and commerce may present greater difficulties but he who has skill to arrange their intricate concerns, need not despair.

I know it may be replied to these five advantages and to five times as many more, that even Philosophers themselves have attributed their own attainments to a portion of time, such as cannot be bestowed, and such as we do not claim of men of business and labor; and that the midnight lamp has in all ages been demanded, in order to add to the hours of daylight, such a measure of time as was needful to make the full stature of either poet, philosopher, historian or divine. I mean not to be so foolish a panegyrist of the hour a day as to affirm that every farmer, or mechanic, or man of business, can accomplish as much as can be accomplished by a judicious use of one's whole time devoted to study. Surely, entire leisure skilfully employed, with due bodily exercise and mental relaxations, will accomplish much more than can be accomplished by the hour we demand. Yet nothing can be plainer, than that this hour a day is suffi-

cient for putting and preserving in order the mechanism of one's own mind ; and furnishing it with the materials of constant and useful operation. Nothing can be surer than the progress of the mind, in its capacity and furniture. The right condition of our own minds, with a gradual increase of knowledge, the hour will ensure.—But it will ensure a great deal more. Use the industry here recommended, on the principle so often applied to the acquisition of property, “Keep what you have got and get what you can:” and you will be much more certain of success. The riches of the mind *do not* make unto themselves wings and fly away. Persevere—and if God spares your life your mental wealth will increase. I have said that I do not expect that an hour a day will enable you to equal or surpass those who employ judiciously their entire lives in study: but I do say and believe that the judicious use of the hour, *will* enable you to surpass the results of the *injudicious* use of entire leisure which so many professional men make. Persevere—and you will either go beyond us—or which will be better for us and you, you will drive us on ahead to explore the way.

I have spoken of one hour as a moderate demand—but I am ready to claim similar advantages even for a shorter period. If you cannot secure the hour, I demand half an hour or even a quarter, and I promise you similar if not equal results. The man who is so incessantly occupied that he cannot spare but fifteen minutes a day, may put and preserve his mental machinery in order and acquire a gradual and great increase of useful knowledge. I never

was more conscious of mental improvement in both these respects than when for months the whole time I could employ in study was from fifteen to thirty minutes a day; and, that under the disadvantage of great bodily and mental infirmity. I have read of some one, who wrote a voluminous and able work in the ten minutes interval which occurred for successive months, between his being called to dinner and his taking his seat at the table.

If the hour be had, or the half hour, or even the quarter, with the continuity and perseverance demanded progress will ensue. The footman may not go forward so rapidly as he who rides post, but step by step he does go forward to his journey's end: as he does not who stands still; or marches on his post, or sallies out in the morning to return at night. If we fail of mental improvement, it will not be for want of time: but for want of using the time we have.

I am aware that it may be said, the hour demanded, is needful for repose; or if not needful, the weary farmer or mechanic, and more certainly the weary man of business, will while away his hour, or doze it away, and especially in the evening betake himself to his bed and not to his books.

The reply is simple. Mental occupation affords the best rest after bodily fatigue. Dr. Rush considers active thought as among the best medicines; as that which imparts vigor to the animal frame, and even promotes long life. Nay, he expresses a belief that people may die for the mere want of ideas. However this may be, who of us is so unused to study and thought as not to have experienced its reviving and invigorating power, when our bodies

have been weary. As to stupor and dulness, it is felt principally because the power is not yet applied to the intellectual machinery. Raise the water gate and set the wheel in motion, and there will be no stupor, no dulness. If you would succeed easily and immediately, see that nothing check the complicated mechanism. Avoid whatever may derange your mental powers and see that the body in which they act, puts no clogs to their motions. Be temperate in meats and drinks. If need be, be abstinent. When fatigued with labor wash and dress yourself; and banish care by agreeable conversation; above all by prayer and praise. Instead of stupor and dulness you will feel alacrity and activity.

Make the experiment, and you will find you have leisure. *Break this one chain and you will find a way to break the rest. Get your right hand loose and you will soon be free.*

LECTURE III.

SELF IMPROVEMENT.

IN my last lecture, I endeavored to assert and vindicate the intellectual rights of the human mind; especially in opposition to the degrading spirit of ancient institutions and habits; which exclude the great mass of men from a fellowship in the uses and ornaments of science and philosophy. In ancient nations and in most modern nations, circumstances of poverty and degradation, have laid nine tenths of men under peculiar hindrances: have so fenced them off in the back grounds of society, that they have scarcely discerned the fields in which the more privileged orders, only, had learned to expatiate. But this country in the favor of divine providence was even at its settlement, released from these enslaving circumstances. What in regard to civil freedom was declared on the 4th of July 1776, was acted on when our forefathers landed at Plymouth. They landed under the banners of a mutual compact which acknowledged the freedom of

all. From that period all the civil, moral and intellectual privileges of our country have been, in theory, the property of all without respect of persons. What a pity it is, when divine Providence had raised us up to this broad table-land, and had given to the mass, the blessings before and even until now in other countries confined to a few, that we should have been in successive generations so slow to claim and to transmit our inheritance; that set free from the thralldom of the old world, we should have enslaved ourselves. And that, after the lapse of more than two centuries the great mass of the people should bound their mental range by the three old branches *to read, write, and cypher*, that they should limit their knowledge and improvements, to the attainments of twenty and forbear to pursue through life the course by which they had attained the first principles and habits of knowledge.

The truth is, it was not so easy to break the bands which enslaved our minds, as it was, those which we thought held us in civil bondage. We accomplished the latter by crossing the water, and establishing ourselves in a wilderness, over which the arm of foreign power could not stretch itself, or from which it could be easily warded off. But to accomplish the former, we needed a victory within us. We needed to break the chains which enslave our minds, to forget the maxims which hinder our enjoying the blessings of a *mental freedom*.

The Lyceum is a community established for the extension of those intellectual blessings, which the false maxims of antiquity have hitherto confined to

a minute portion of society. It opens its doors for the entrance of all classes, and in its social meetings spreads out before the common mind those elevating sciences, which in other times have been thought only within the sphere of the learned few. And while it does so, it assumes the noble doctrine that all men are by nature equal, and have equal claim to fellowship in the blessings of science and philosophy.

But as our mental bondage, depends upon the principles which enslave our own minds, we need something more than mere association on the principles of freedom. It is not enough to *declare*, we must *vindicate* our independence against the enemies within us. We must free ourselves. It was to aid in this matter that I attempted on a former occasion to refute the false maxim, that men of labor and business have *no time* for science and philosophy. If in this assembly there were any whose minds were yet in bondage, it were sufficient that they should use the time they have, they would soon find their own way to that mental freedom, which it is the object of the Lyceum to promote. Whatever other maxims have bound them, they would by the trial of their powers speedily escape. Their right hand being loosed they would soon be free.

But there is another enslaving maxim, which paralyzes the right hand so that it has no power to unloose the bondage of the soul. "*Of what use is leisure without genius and the schools?* Without the gift of nature, and the privilege of academic halls and groves, the hour a day, or ten hours would be in vain. Come liberty and equality where they

may, they cannot if they would encroach upon the aristocracy of literature. No fancy can give all men a genius for the sciences, or the opportunities of liberal education. In every country, the mass of men must be devoted to business and labor; and must be content to be ignorant and unrefined."

Alas if it be so!—On the other hand, let us in the true spirit of our institutions, adopt in regard to the mind, that principle, which adorns the declaration of our national independence: that as men we are by nature *free and equal*—that all men are endowed with a genius for the sciences, and may if they will, possess themselves progressively of useful knowledge; let us resolve that we will assert our freedom; in other words, *That we will improve ourselves.*

In order to establish this claim, it is not needful to deny that some men have more genius than others; or a genius adapted to different pursuits. Whether it be so or not, it must be admitted, that the powers of the mind which enable any man to acquire knowledge, are powers, which belong to every complete human being; that is, to the great mass of mankind; that men in general have a genius for the sciences which only needs to be guided and employed, to make any man a scholar and philosopher. It is this capacity of improvement, not only up to the demands of business, but without any assignable limit, that distinguishes the faculties of man from the instincts of the lower animals. It is this which has raised the mass of men from the ignorance of infancy and the debasement of savage life, to the standard of general knowledge; and in

doing this has given the proof of a power of exaltation which can know no limit.

Neither is it necessary to disparage the advantage of the schools—to decry the academic halls and groves; while we urge the people who cannot have them to do the best they can without them; to believe it possible to do a great deal without them; to begin and carry forward the work of *self improvement*.

Indeed it is the proper business of the schools to develop the principles of self improvement; and not to complete a mere mechanical education. That pupil is badly educated, who leaves his teachers with the impression that his education is finished. He only has obtained the true benefit of schools who has acquired such habits of regularity and diligence and such eagerness of desire, as will carry him forward in a constant and progressive self improvement. It is the property of animal instincts to give a finished education; an education which has no defects and is subject to no improvements. But man is a reasonable being; and as such can be a learner still, after the best advantages. From the school or the college, the pupil should depart sufficiently taught to become the *instructor of himself*.

This power of *self improvement* is the true aim of education. That mode which gives it most effectually is the best mode, whatever be the quantity of knowledge acquired. It were far better that a young man should have this power and barely be able to read, than to have passed a course of liberal studies without it.

However low may be one's place in the scale of acquirements, if he is *improving himself*, he is exerting and strengthening the faculties of his own mind and furnishing them with the materials of constant and useful operation; the machinery is kept in good order, and is applied to good purposes. The union of mental nutriment and mental action, preserve the mind in its due condition and in its proper growth; in which there is neither a sickly dwarfishness nor a ricketty deformity; in which there is at all times the full power of growing youth. With this power, even with smaller opportunities, one may surpass him who feels no motive, or has no capacity to know more, and may soon expatiate more largely in the fields of general knowledge; or even while remaining more ignorant; will have the nobler power, of acquiring at any point whatever knowledge or skill the exigencies of life may require; of judging and acting in new emergencies as may be best for himself and others.

I would rather have a mind growing in strength and increasing in knowledge out of a mere peasant's ignorance, than to be possessed of the greatest stores, which I am suffering to moulder away; or to have the greatest powers rusting, in the unused machinery of my own mind. If a living dog is better than a dead lion; I am sure that a self improving farmer or mechanic, is more a man, than doctors, lawyers or clergymen with all their college learning if they are travelling the downward course of those who neglect to improve themselves.

It is equally true that a progressive state of society from a low condition, is to be preferred, to the

stagnation or declension, which may occur at any stage of public education. And New England with the blessings of general instruction, may be in a lower intellectual condition than a community beginning the alphabet. I would rather see the village or the township, absolutely ignorant of letters, taking the alphabet in hand, as the instrument of endless knowledge, than a people who had learned to read, and ceased to study and to learn.

Nay, if the whole yeomanry of our country had the common amount of a "liberal education," they would not be so truly rich as they might be at this very moment, if there should commence to play within them the mainspring of a ceaseless self-improvement. The elasticity of the power, would be of more value than the most cumbrous machinery when the power is wanting; or the quality of the intellectual store would compensate for the deficiency of quantity; or the promise of rich returns, would make the small capital of more worth than a larger amount of dead property.

It is deeply to be regretted that this great purpose is not more the object of the education of the young; that it is so generally the principle of parents and teachers that education is only a previous preparation for the business of life; and that when business commences, and the school can be no more enjoyed, there will be no more opportunity as well as no more demand, for increasing knowledge.

Even a course of liberal studies if pursued on the same false principles, may be expected to fail of

giving the power of self-improvement. If the pupil imagines that the leisure and the teaching of the schools is to fit him for his technical duties, to furnish him with an education to be used after education has ceased; even after the best opportunities, and in professional life be a mere common man: fit possibly for the mere routine of office; but neither an example nor aid of the work of self-improvement.

In such a case, the habits of collegiate life and professional noviciate are laid aside; and the man of opportunity enters upon life, without plan or purpose of improvement; to forget all that he has learned, except what is demanded for his immediate vocation: and to stroll on the path of life, as indifferent to knowledge, as ill ordered in faculties, as stationary, as the merest peasant: instead of having established, regular, active and persevering habits; and the fixed principle, that neither at his majority, or at his admission to professional occupation, or at any period of life, he can have acquired the power which a reasonable being should aspire after.

This country has not wanted examples, both in public and private life, of the efficacy of this principle. Such in private, and public life, to which his self-acquired wisdom raised him, was Franklin; at a time when the facilities of self-improvement were infinitely less than at the present moment. But Franklin should be considered an encouraging example by every mind. If he were blessed with the most uncommon genius, it alters not the case: since, on some minor scale, at least, every creature of the same kind must be equally susceptible of

self-improvement. It may be absolutely impossible for every one to keep pace with such a soul as Franklin's, as it certainly must be to attain the special distinctions which he enjoyed. But it is not impossible in the humblest walks of life, and in the deepest obscurity, to begin and continue without ceasing, the improvement of whatever be an individual's endowments. It is possible for the feeblest mind to outvie the finest genius which has been left in neglect and inaction.

In aid of the work of *self-improvement*, permit me to suggest the following directions:

1. GET A DESIRE AND EAGERNESS FOR IMPROVEMENT.—The common failure of mental improvement is owing mainly to sheer indifference. Men have education enough to meet, as others do, the ordinary calls of business, and to obtain perhaps the supply for the wants they feel: for further improvement they have no desire. Men who are thus satisfied, have got their growth. Eagerness of desire is the first principle of mental improvement. This eagerness is the product of various motives; the united energy of many separate fires. An active being may feel it from the mere love of exercise; an intellectual being, from the gratification which progressive studies afford to all the mental appetites; a moral being, from a religious anxiety to know the character and will of the Creator; an immortal being may be roused to it by the prospect of boundless existence, boundless knowledge and powers increasing forever; a needy being, from the purposes in time and for eternity to which knowledge may be applied. Activity, taste, devotion, conscience, fear

and hope, all conspire in producing an eagerness for the improvement of the mind.

Think not that desire of knowledge is a feeling to be demanded of only the youthful mind. I know that adults have not parents and teachers constantly fanning the flame; nor the prospect of knowledge absolutely indispensable to the business of life. But as I trust we shall presently make appear, they have still stronger motives, which abide and become more weighty as the mind advances. Neither is it the privilege of any rank or condition of life. It can spring up and flourish remote from cities, in the dairy, at the distaff, at the loom, or in the field. The din and bustle of crowded manufactories cannot forbid its entrance or check its growth. If it have a native soil, if it should be indigenous any where, it should be among those who by wealth and station occupy the upper walks of life. If it should spring up and flourish any where, it should be where means are abundant to gratify it, and where it might be nourished and cherished by the easier intercourse of society. Oh that the heights of fashionable life, ascended and descended so often in our changeful condition, were blessed with a more intellectual atmosphere; and that, as they descend from the height to which prosperity had raised them, our waning families brought down upon our table land an earnest desire for increasing knowledge, to be caught and propagated by the sympathies of multitudes.

2. BEGIN; with what desire you have and in your actual circumstances.

It is in vain to wait for that strong desire which we have now demanded. It will never enkindle itself and burn in a dormant mind. No summer's sun is hastening on to revive the heart which cold winter has made torpid; but warmth is to be excited in the bosom which has retained its coldness under a bright and perpetual summer. The only remedy is effort and exercise. When the first struggle is over, exercise will become agreeable, and the desires of the heart will be excited and strengthened by the infinite variety of objects on which the waking eye opens. The dullest mind will become eager, if it will rouse and stimulate itself.

Neither should you wait for change of circumstances. Wait not for leisure, or money, or books, or teachers, or apparatus, or Lyceum, or example, or encouragement. If you wait for any, or all of these, you may wait one year, or ten, or twenty, or your life-time. Begin with what leisure, or money, or books, or teachers, or apparatus, or encouragement, are now within your reach. Be they ever so great, they will not help you unless you will help yourself. Be they ever so little, if you will help yourself, the want of them cannot absolutely hinder you. The only safe rule is, use the present hour; *begin to instruct yourself.*

Begin at whatever age. It is not in youth only that the mind of man is capable of improvement. Habits of study have been commenced; and often have they been applied to new subjects in middle and even in advanced life.

I have read of a gentleman who returned from the East Indies to England, at the age of forty-five, with

a large fortune. But, though possessed of a fortune, he found that he was destitute of those riches of the mind which might furnish him for the society of cultivated and enlightened men. He applied himself, therefore, to the learned languages, and became a skilful linguist; but as he progressed, he found that he had but a limited education, and therefore studied mathematics, and became a profound mathematician. He was still partially educated, and studied and became learned in the natural sciences. Franklin *began* his philosophical pursuits when he had nearly reached his fiftieth year. It was then that he commenced his experiments on electricity, and with the aid of his son drew the lightning from the clouds.

Begin amid present difficulties and in the use of present opportunities. In our country and time, there is no occasion to delay. Even the man who cannot read, if he will begin, and seek the aid which is needful at the commencement, may read freely in six months; and when he can read freely, will have the means of all other knowledge. But we address, of course, those who have been taught the elements of knowledge. To them, especially, we say *begin*; however small your preparation, however few your books, or your helpers. One volume, at least, you have. This volume we prize indeed mainly as our guide to heaven. But it is truly a text book for intellectual improvement. For the excitement, exercise and development of the human faculties, for furnishing the stores of all manner of wisdom, there is no other book to be compared with this; and the blotting it out, would be as truly blotting out the

great luminary of useful knowledge, as the light of salvation.

In this view, he who has no other book, may betake himself, as indeed every Christian ought, to the *study* of the Bible; to that careful reading which will enable one to receive its truths, or to ascertain those which are not palpable to the sight, by comparing scripture with scripture. The memory of every careful reader, will enable him thus to study the scriptures, even should he be destitute of the common marginal references; the use of which only, says Bishop Horsley, will make any man mighty in the scriptures. We do not suppose that the Bible completes the circle of human knowledge, but it leads us forth into a wider and still wider range; where the more we learn, the more we discover that the seeds of all human science are contained in the Bible. Of course whoever begins to follow its guidance, will find himself led forth to all other sources of knowledge. He who shall have made the right use of this one book, will be a student for life and forever.

But this book is not all that is within our reach. Begin at whatever fountain of knowledge you may find open before you. Besides civil and ecclesiastical history, any one may be supposed able to find ready access to such easy books for studying natural science, as Paley's and Gisborne's Natural Theology; Smelly's Natural History, Conversations on Chemistry and on Natural Philosophy, and to the common helps to Mathematics; or to comprise many subjects in one cheap work, the Library of Useful Knowledge,

prepared expressly for the PEOPLE. Study whatever useful science you may find within your reach.

3. STUDY PROGRESSIVELY.—*Have a plan which is progressive;* which, when executed in any, or in all its parts, will certainly have cherished your powers, and added to your knowledge. Chance-reading, even to a considerable extent and on useful subjects, will be of little avail. In the variety of your pursuits, one subject will be a means of banishing another from your thoughts. What you do retain, will be remembered so imperfectly, and with so much confusion, that you will perhaps be worse provided for enjoyment and duty, than those who have not lost their senses, amidst the confused variety which crowds the mind of the mere miscellaneous reader.

Learn thoroughly.—It is impossible to gather more knowledge around that which is half gained. What you had and what you get, will in this case be lost together. And when years have passed away, you may find that you have but learned and lost your learning; that the ball which you attempted to roll has been falling into parts, for the want of some power of adhesion in the first and every succeeding layer. It is this learning *thoroughly*, alone, which ought to be dignified with the name of study. It is by insisting upon this, that schools become the means of that measure of improvement which they do supply, and give some chance of obtaining the power of self-improvement: and it is for the want of it, that in many cases time is employed, and considerable industry exerted, without even the moderate progress of the schools.

Whoever would retain what he learns, and learn and retain more and more, must *study*; and by means of study, *thoroughly* possess his increasing knowledge.

Repetition is indispensable to thorough acquisition: in which I include that immediate review and reconsideration which fixes the subject in the student's mind at the time, and a repeated revision afterwards, until it becomes permanent and abiding. Indeed this latter revision is the surest way of creating those habits of attention and distinct perception, which are necessary to the primary effort above recommended,—to *thorough learning*.

Regularity and *constancy* are, also, needful. Such is our proneness to form habits, that regularity soon secures one's separated hour to its proper business, and gives free scope to all the faculties; while constancy, as its handmaid, gives time for knowledge to come in. The failure of regularity and constancy has often rendered the finest opportunities unavailing; and wonders of self-improvement have been wrought by the most busy men, by regular and constant application.

Classify your acquirements.—Even if you were to pursue but one track of knowledge, you would find it connected with various other tracks, from which you could not restrain your active mind. If you would possess the new thoughts which you will acquire, especially if you would command them, you must have them arranged in separate departments, each bound together by a common bond. If you would increase rapidly in useful knowledge, you must know how to dispose of the multitude of new thoughts which observation, conversation and read-

ing will crowd upon you. If you do not thus classify your knowledge, you will find, after a season, that your mind is a garret of lumber, which admits of no arrangement, or use, or increase. To thorough, and orderly, and abiding acquisitions, *writing* is a great help. From memory, or rather by recollection, of what you do not at first readily remember, record as much as you can of what you have acquired, and with the best possible arrangement.

It belongs also to the principle of *progress*, that you *admit no limitation* to your pursuits. If you suppose it enough to "read, write and cypher," that phrase will express the measure of your attainments if you were to live in an academy for a thousand years. If you are intending to improve yourself, you must set no limit: and if you set none, you may be sure you will never find one: even if you should overtake Newton, a boundless ocean of knowledge would lie before you. There is no need to guard you against "learning out;" against "completing your education;" all we insist on, is, that you prescribe no limit—that you allow no old maxims, and no spirit of the times to prescribe a limit: and you will then hold the capacity of self-improvement to your life's end. "Michael Angelo preserved his creative genius in extreme old age. There is a device said to have been invented by him, of an old man represented in a go-cart, with an hour glass upon it, and the inscription *Ancora imparo! YET I AM LEARNING.*"

It is no less a part of the principle of progress, *never to be discouraged* at the slowness of your movement: or in other words at the appearance

of unmeasured distance and boundless expanse before you. If you are endowed with a capacity of obtaining knowledge and invited to acquire it now and forever; you can not expect ever to stand where you can look backward upon your rich gains and forward upon naked space. It cannot be so on the earth, it cannot be so in heaven. Man, sinful man, can indeed be vain of the lowest degrees of knowledge: but no creature searching the works and ways of God, can ever reach beyond the experience of angels, who charge themselves with folly, amidst the boundless range of wonders unexplored.

4. **SEEK AND RECEIVE ALL POSSIBLE AID.** The spirit of self-improvement is meek and modest; instead of looking back upon what it knows with self complacence, it is looking forward upon what it does not know, with a desire to know more. It loses not the opportunity of learning from the shame of betraying ignorance. It sees so broad a field before it, that it cannot praise itself. The greatest of philosophers said, "I seem to myself to be on the shore of the sea of knowledge amusing myself with gathering pebbles."—Modesty is the best hand maid to self-improvement, or rather she offers you her hand to lead you to all other helpers. Under her guidance, visit the library—the lecture—the Lyceum: seek the aid of intelligent friends. Study like a creature who *can learn forever and forever have more to learn.*

You will spoil all your efforts by self-conceit. There is more hope of a fool than of the self-conceited man. He may learn awhile: but puffed up

with pride, he will soon imagine himself full of knowledge, and cease learning. But the danger of self-conceit will grow less and less, as the spirit of improvement becomes more general. If the PEOPLE will improve themselves, the individuals will not be self-conceited. Each one will be secured by the quality and quantity of his own acquisitions, and by the discovery of equal and superior knowledge around him. We may have been self-conceited while we have been too idle to attempt even to survey the fields of knowledge. Let us attempt to *explore* them, and we shall not fail to be modest.

Permit me before closing this Address to urge especially the *young*, to commence such a life of self-improvement as is here proposed. It is a great mistake, and one most common, that study ceases when youth leave school; that each one gets his measure of education at eighteen or twenty. Rational beings surely, ought never to think their education complete: nor to cease those exertions which by common consent are necessary in forming and storing the minds of the young. Adopt the right course and you may ensure as great progress after leaving school, as before. Begin that course without delay. Now is the time to form the habit; now before your knowledge becomes indistinct and vanishes, to gather other knowledge to it, to establish it and become established by it in your mind; to secure a treasure there, to which future treasures without limit can be accumulated. Before you lose the habits of the school establish a habit of study for yourselves, which will require the aid of no taskmaster. Before you lose the knowledge which you

gained at school, fix it by revision; and let the education which your parents have bought for you, be the seed of a nobler and larger education, which you will earn for yourselves.

I have a claim also to urge upon females. I am persuaded that they have equal power for acquiring knowledge; and that the improvement of their own minds will be as beneficial to themselves and society as that of the other sex. While the habits of society and the domestic character of their occupations give them peculiar facilities for self-improvement. Their more laborious employments occupy the early part of the day; in the latter they come forth from their chambers in renewed attire, and refreshed and fitted for intellectual pursuits; while with very great uniformity they can occupy an hour in the same quiet place, where habit has made it easy to collect their thoughts. What a pity that intellectual pursuits should not be the habit and the delight, of our female friends, daily, after they have closed their severer labors. What a pity that all our wives and daughters, should not thus cheer and adorn their solitary hours, and fit themselves to cheer and adorn society in their social ones!—What a pity that as fathers and brothers return to their homes, they are not more generally greeted, by enlightened and intelligent wives and daughters and sisters; examples and assistants and companions in the work of SELF IMPROVEMENT.

LECTURE IV.

MENTAL PLEASURES OPEN TO THE PUBLIC.

SUPPOSE that we had succeeded in convincing you that *leisure is not wanting*; that *neither genius nor opportunity is wanting*; and that any one may enter upon the work of self-improvement, and pursue it to his life's end; what then? So long as there is *no motive*, the loosed and hale right hand will be idle still: and the mental chains will not be broken. Even though they were persuaded that they have leisure and power, most men of toil and business so fully adopt the ancient notion, that for them, *there is no use*, in passing beyond the mere rudiments of knowledge, that they feel no motive to improve themselves.

I am afraid that even the old colony itself, the very fountain from which has flowed over all our land the streams of science, has a majority of its inhabitants who leave its salutary waters as of no avail to them: that, in this birth-place of freedom, hundreds are enthralled still, under a net-work, from

which there is no escape. Let us lift our heads and survey the fields which are spread out for our inheritance, that we may make the efforts which are needful to secure it. We shall never possess it until we value it. Our proposition, therefore, to night, is that for *man*, whatever be his business and profession; there is no limit to a useful improvement of faculties and increase of knowledge. We deny the enslaving principle, that men of toil and business have *no use* for capacity and store beyond the immediate demands of their particular callings. We claim for the **PEOPLE**, for all, and for any of them, a useful fellowship with the sons of science. We deny, even though the learned have said it, that the men of toil and business need no more than to *read*, *write* and *cypher*. Even that couplet of Pope we deny—

“ A little learning is a dangerous thing—

“ Drink deep or taste not the Pierrian spring.”

And we affirm that every little portion of learning is worth the toil of getting it. We would not drink deep at a fountain, if we found on experiment or observation, that the smallest draught was hurtful. Every draught is salutary, and the advantage is ever in proportion to the increase. Pedants, indeed, have dishonored their own efforts, by learning what was useless, and being proud of the acquisition. But such a folly is no proof that there is not something useful to be learned by every man, as long as he lives, and to the utmost extent of his time and powers.

I will not attempt this evening to state all the uses, but confine myself to the *pleasures which lib-*

eral studies afford. Admitting that there was no *business-use*;—that all the direct advantages of life might be as well gained by knowing simply to *read, write and cypher*; the *pleasure* is a sufficient use to recommend to universal regard, progressive and liberal studies.

The *pleasures* of a studious and improving mind, arise partly from the healthful and vigorous operation of the faculties, and partly from the interest of the subjects on which the faculties are occupied. Every one is familiar with the pleasurable animal sensations, which are produced by due bodily exercise in the open and clear air: what an agreeable flow of spirits is the consequence, and how much to be preferred to the uneasiness, languor and pain, which are felt by the indolent recluse. The due exercise of the mental faculties, is in itself delightful: altogether to be preferred to the ennui, listlessness, and dulness, which belong to intellectual stagnation. This exercise of the faculties which are common to all minds, needs in all men to be secured on the same general principles. As due bodily exercise is that which calls into motion all the parts of the frame, so must every man occupy his mind with those objects, which are fitted to exercise all his faculties—his perception—his attention—his memory—his imagination—his judgment: which are fitted to strengthen and expand the whole. This I conceive can never be done, without constant and progressive study; without of course constant advancement into the fields of science and philosophy.

It is only by *study*, that the mind can acquire that control over *all* its powers, which will enable it to cleave to the objects of its choice: and to exercise its faculties in due proportion. And it is only in the ever widening field on which study enters, that the motives can be found to stimulate to constant and growing exertions. I have yet to speak of the fitness of science and philosophy to the gratification of the mind; and it is this fitness that makes them motives to exertion, but it is perfectly proper to take notice of the distinct pleasure which belongs to intellectual exercises. The same distinction is perceived in the exercises of the body, which produce of themselves agreeable sensations, quite distinct from a hope of the ends which we obtain by our efforts. I cannot conceive, why any class of men should be debarred—should not be encouraged and urged to these cheering and invigorating exercises: why the fields for these delightful sports should not be open to the public.

The *subjects* of intellectual exercise are themselves so many abundant sources of pleasure; ever grateful, and furnishing an abundant supply to the ever growing appetite; to the ever expanding faculties. *Study*, as it is the only mode of duly exercising the faculties, is the only mode of furnishing the supply which those faculties demand. It is only by *study* that one can fix the attention, impress the memory, and acquire and retain those principles and facts of science, which are preparatory to further acquisition and the media of constant increase: And it is by study commenced and carried forward, that men of all grades of improvement may

become partakers. The more ignorant are not debarred from the feast which is open to the learned and refined; because by study, they may from any point press forward into the subjects of knowledge. It is equally true that to omit the intellectual exertion, will be fatal to the mental gratification of the more learned. What one has acquired can never furnish a supply. It is what one is acquiring that is the principal means of pleasure to the mind.

Those subjects of study which may be made subservient to one's business, might be pursued principally with regard to their direct uses. But even these subjects are themselves sources of pleasure quite independent of the uses to which they are designed to be subservient: as every studious youth may recal was the case, as he pursued and brought to their result his calculations in arithmetic.

But he who will limit his studies to those of which he perceives the immediate use will never make many advances; not because even in this view the field is small, but because, it is impossible to apprehend the particular uses of any study while one is entirely ignorant of it. Of course, the field of intellectual pleasure as you see it before you laden with pleasant fruits, may naturally seem to you a field rather of pleasure than of profit; which may justify us in making it our first attempt to present it before you as a field of *profitable pleasure*. The pleasure itself we repeat is a sufficient use to recommend it to universal regard.

But while we do not now speak principally of the business uses of liberal studies; we do speak of those intellectual pleasures which beset all your

walks of business, and which only demand your own studious interest, to make the objects to which you may now be indifferent and from which you derive only a partial gratification, sources of the most refined and enlarged pleasures.

For instance; is not human nature before your eyes?—is it not within yourself—is it not before you in your family, in your kindred, in your neighborhood, in society; as far as your knowledge reaches? And do you suppose that this object of intellectual vision can afford that deep, increasing and delightful interest to the idle, listless, ignorant mind; which neither surveys nor exerts even its own powers; as it can to him who studies in ancient and modern history the record of facts which illustrate human nature: which display its errors and its dangers: and unfold the progress and success of a remedy, which promises ere long to reform and bless the whole family of man; or to him who by the light of his own experience and of more studious and thinking men, studies the faculties of mind, and becomes more and more enlightened in its philosophy.

The subjects of natural science also, belong to common life. As you increase in knowledge you are becoming acquainted with subjects constantly before you. Who sees not the heavens spread out over him? and can you suppose that he who on a star light night admires the mere beauty of the starry sky, has a pleasure so elevated, so sublime, so enduring as he has, who under the guidance of mathematical science traces the heavenly bodies in their circuits; apprehends the causes of the various phenomena they display; and the principles

by which their order is preserved; and who by means of induction from what he knows, perceives worlds unnumbered, led forth, in order by the Lord God of Hosts?

The very subjects too, which chemistry unfolds, are always before us: we breathe the air, we drink the water, we are cheered by the light and heat, we are alarmed at the lightning, we are fed and clothed by animal and vegetable productions, we are sustained by the various processes of animalisation; we are concerned in various artificial combinations, we bleach, we cook, we wash by means of chemical secrets. Is it possible that man or woman, who ignorantly breathes the air, sees the light, is warmed by the heat, who gazes at the forked lightning, who is occupied in the various manipulations and handicrafts of life, can have that rich enjoyment, which the progressive study of chemistry can bring to the kitchen and the shop; which it spreads out before the hoe and the plough; and which it mingles with the gratification of our daily appetite.

The principles of Natural Philosophy, are within the circle of our daily observation; we apply mechanics in the muscular motion of our limbs; in the various artifices by which we abridge labor. They are before us in the winds; in the streams of water and the falling rain; in the mills and machinery which grind our corn, make our nails, spin and weave our clothing; in the pathway of the ship in the sea, and the sailing of a bird through the air, and in the laws which govern the circuits of the heavenly bodies. Will any one tell me that while we

remain in ignorance of the principles of natural philosophy, and see the mere unconnected facts; that we have equal pleasure with him, who perceives the orderly arrangements by which all are governed, and who aspires and progresses to increasing knowledge.

The animals which live around us, and cover the face of the earth, or fill the waters of the sea, the trees of the forest and the herbage of the field; the flowers and the fruits which adorn and cheer the earth; and the very minerals which are hidden in its bowels, not only display the principles of chemical and natural philosophy but are rich treasures of natural history; revealing the manifold wisdom of their maker; and specimens of that order and beauty which he demands in the intelligent and moral world. Will any one presume to say that amidst such scenes, one can be as happy with ignorance as knowledge? with blindness as with sight?

In a word, is not man a being endowed with reason, with imagination, and with power, of passion and sympathy; and has he not spread out before him in the works and word of God and in the works of men, scenes of beauty and sublimity, which he may survey in science, in history, in poetry, in revelation, in prophecy, through boundless regions, fitted to minds, which can grow and strengthen and soar forever? And oh, will any one tell us that on the wings of history or science, or poetry, or revelation, or prophecy, the soaring spirit has no larger pleasures, than his who lives and labors but to perform the rounds of common business.

These means of gratification divine providence has given to all without respect to persons or employments; they are entertainments spread out before the universal eye of man.

I know it may be replied, that most men have no taste for these entertainments; and are just as happy in enjoying those which are coarse and sordid, as Franklin or Newton with the highest gratification of their intellectual appetites. Admitting however that a part of the community have no taste for these elevated pleasures, it does not follow that they are not to be urged to that process of study which will awaken a new taste; which will give an appetite for new pleasures. It is not less rational to create a new appetite, than it is to supply one that has a present being.

Would you say of a blind man, he has no taste for the pleasures of sight; and there is no use in communicating to him the power of seeing; or of a deaf man, that there is no use in opening his ear to the voice of the bird; to the voice of men, to the melody and harmony of music? Had you a child born deaf and blind, would you say it is no matter; he has no taste for the pleasures of the eye and the ear. Would you not rather welcome the art, human or divine, which could unstop the deaf ear, or open the blind eye? In like manner, will you not welcome a plan which proposes to create a new taste, or a livelier relish in the human mind, for sources of happiness boundless in extent, and infinite in variety? If any of us are satisfied with our present limited range, so do habit and ignorance satisfy the blind and deaf with the enjoyments which they derive through the

other senses of the body. Yet we do not conclude, that it is enough to provide a supply to their scanty inlets of pleasure; but if we could, would open to them new sources which, should prepare them to receive pleasures of a higher order and in greater variety. In like manner he who acquires a taste for studious pursuits, is made capable of enjoyments, at once in greater variety, and of a higher order. Even if they were not in greater variety, that they are of a higher order, is itself a sufficient recommendation. The gratification of animal appetite is pleasant; it may be intensely pleasant. Yet we all know that the pleasures of the eye and the ear are more agreeable than those merely of the palate, partly because they are more enduring, and partly because they are chiefly connected with our higher faculties; our social, intellectual and moral nature. The direct gratification of our social, intellectual and moral capacities is higher still. Who for instance does not prefer the pleasure of meeting a friend after long absence, to the mere pleasure of eating and drinking; or even to the view of beautiful landscape, or to the sound of elevating symphony. In like manner our intellectual pleasures are more delightful than our animal pleasures. And the moral pleasures, or rather our moral pleasures conspiring with our other agreeable sensations afford the highest delight of which our nature is capable; and as such will constitute the happiness of heaven:

As there is a gradation in the scale of our gratifications in their very nature, so must there be in their degree; as our various faculties are adapted and prepared. For instance, how much greater is our

animal gratification when the body is in a healthy state than when its functions are partly deranged. How much greater are the pleasures of the eye and the ear, when the organs are perfectly sound and undisturbed and when no hindrances without prevent the transmission of light and sound. In like manner our intellectual pleasures which are the direct subjects of our present inquiry; or rather these pleasures connected with our social, moral and even organic pleasures, will be more or less elevated and gratifying according to the condition and furniture of our minds.

There are none so ignorant of the various capacities of enjoyment, with which the divine goodness has endowed them, as not to be able to approve these remarks by their own experience. Even intellectual pleasures are known by all; and are found by all in proportion to the condition and provisions of the mind. It answers not, therefore, our present appeal, to tell us that every man has his taste, and finds his happiness in its gratification; and is as happy as those of any other taste. A beast, capable of mere animal pleasure cannot be so happy as a being of a moral, intellectual and social nature. Though an ox graze in a rich field a whole day, without annoyance, I would prefer to his animal gratification one hour's conversation with my friends. Though a savage eat and sleep one whole day without molestation, and without thought, I would rather wake and think and gratify every faculty of my nature.

We have stated the principle on which the question of the comparative blessedness of civilized and savage life may be decided. Independant of the

inconveniences and ills of savage life, which make many of its portions wretched, its enjoyments are of a lower grade: and it is as great a folly to esteem the savage as happy as the civilized man, as it would be to esteem the blind and deaf, as happy as those endowed with sight and hearing. I conceive that a similar mistake is made, when it is said that a studious and growing mind is no happier than one which is satisfied with a mere common education. To say that those who have no taste to be gratified with the progressive exercises and improvements of intellect, are as happy as they might be with such a taste, is an absurdity; of which, as men and as civilized men, we have no right to be guilty.

Instead of indulging a sentiment so sordid, let us aspire not only to the enjoyments of civilized life, but to those of the most elevated and enlightened philosophers: nor pause in our career, but reach forward; and again and ever reach forward, in the assurance that boundless knowledge, as the source of boundless pleasure, is spread out in the unlimited path before us.

The pleasures of mental activity, and increasing knowledge, which we have now recommended, are so much the more worthy of general pursuit, because they are independant, social, consistent with religion and safe, points in which so many pleasures which allure us fail.

When we have acquired the control of our faculties, and become possessed of even a moderate store of the facts and principles of science, we can, without book or instructor, or with them, without

leisure or with it, travelling or at home, alone or in company, in foul weather or fair, in retirement and silence, or amidst unavoidable noise and bustle; we can, without let or hindrance, find amusement and pleasure. Nature or art; experience or observation, conversation or meditation, reading or reflection, cannot fail to secure us from ennui, listlessness, dulness, and wretched idleness.

These independant pleasures are eminently social. They give us the means indeed of being happy in solitude; but they do not require seclusion. They are fitted for social enjoyment. They are increased by the sympathy of kindred minds; and without them, society is unworthy to be regarded as the means of greater enjoyment. How is society degraded by the ordinary habits of social intercourse! Often indeed by the base pleasures of intemperance. If it is less degraded by the prevalent custom of making good eating, or as formerly, good drinking, the main concern in a social visit, the degradation is manifest and great. Society in this case ministers not to our higher capacities, and leaves them in a state of apathy or uneasiness, ill requited by the grosser and briefer gratifications of mere animal sensation. On the other hand, knowledge is a feast for the higher capacities; at which we can meet and enjoy exalted and permanent gratifications without at all diminishing the gratification of the senses. Honey is not less grateful to the philosopher than to the epicure; and it is no part of just philosophy to be insensible to the sweetness of honey. A social circle, occupied in the most enlightened conversation, would not, on that account, have a less lively relish for any

fruit or food which temperance allows; but connected with that animal pleasure, the gratification of nobler capacities, so that the social opportunity would not afford one minor pleasure only, but numerous pleasures of a higher order.

It is easy to see how the great hindrance to social pleasure, that one has nothing to say, is provided against; since by studious pursuits we become acquainted with subjects of great interest, which are spread out before every eye, and attract more or less notice in every company; and acquire those mental habits which prepare us to make and to apprehend those communications which promote a mutual happiness. Nor is it less important that they have a tendency to redeem society from that self-vaunting, and backbiting, and scandal, which are so often the means of malignant pleasure, repaid with bitterness in the latter end.

But we must not speak merely of social pleasures which are occasional. The advantage under consideration is so much more valuable, because it may be enjoyed fully and constantly, in that primary society in which we find ourselves daily and almost hourly—I mean in the family. It is not kindness merely, that promotes domestic enjoyment, though that is an indispensable ingredient. Knowledge, and the power of communicating and receiving knowledge, if needful to give a charm to occasional societies, are much more needful in those which are permanent; where hacknied topics have not the advantage of a new voice and new circumstances to give them interest, and where false resorts have such scope for producing their baleful consequences.

But the social advantages of educated minds are not confined to conversation. Separated families, distant friends, possess them in the power of writing. I hazard nothing, I believe, in saying that the great majority of our reading and writing community are incapable of carrying on a correspondence in such a manner as to be agreeable either to the writer or to the reader. Letters are, for the most part, awkward matters of business, or records of the health and prominent circumstances of the writer, not seldom demanding the scholar's skill to interpret them. Or rather for the most part, letters are not written at all, and dispersed families live in ignorance of each other's condition, too nearly allied to indifference and forgetfulness.

How agreeably would the case be altered, by a more general mental culture. The writer and the reader of agreeable letters have the finest opportunity of social enjoyment. Who can estimate the increase of the country's happiness by this simple means? How cheaply too may these social entertainments be provided! A few cents may bring the east and the west together to the feasts of friendship and love.

Intellectual pleasures are worthy of still higher regard, because they combine with and exalt those of morals and religion. Instead of withdrawing us from the highest and most enduring pleasures of which we are capable, they harmonize with them, and both exalt and are exalted by them. For science in her place does but lead the mind forth to more full discoveries of the wisdom and goodness of God; and religion does but carry it back with every

fresh accession of knowledge, to adore, and love, and praise him.

With these advantages, they must be salutary and safe; withdrawing men, especially the young, from thoughts, and conversation, and reading, which waste instead of cherishing the mind, and from the haunts of idleness and vice, and bringing them within the best social, moral and religious influences. Let us welcome the culture of the mind, as a means of preventing the idle, mindless, silly prattle; the never-ceasing, feverish, voracious novel reading, in which the young learn too often to be squanderers of time, and acquire a taste for lower and more dangerous pleasures, and a distaste for the sober realities of this life and the life to come; from that story-telling, gossiping, store and bar-room assembling, in which habits of intemperance used to begin; from the midnight revel, from the theatre, from the gambling table: let us welcome the exalting and refining pleasures of cultivated minds.

Let us hail the Lyceum as the safeguard of the country. It prepares no amusement to dissipate and weaken the mind; it arranges and fills no seat of the scornful; it spreads no board; it fills no cup of intemperate indulgence. But, without force or clamor by its books, its apparatus, its lectures, its conversations, it leads them forth to the fountains of refinement, of intellectual light, of moral renovation.

LECTURE V.

THE CLAIMS OF THE RISING GENERATION.

THE chief inducement to studious habits is, that they fit us to be useful; that in proportion to the improvement of one's faculties, and the furniture of one's mind, he may expect to be useful to all the interests of society. Even if studious habits did not repay us abundantly in the pleasure which they bring to ourselves, as I endeavored to show in a former Lecture, or if they might not subserve the arts and business by which each man is provided with the comforts of life, as I hope on some future occasion to show; we ought as Christians, as patriots, as neighbors, as parents, and even as brothers and sisters, to consider it as motive enough, that by the careful cultivation of our own minds, we may be more useful to society, to our families, our kindred, our neighbors, our country, and the world. It is this higher use of studious and improving habits, which I propose this evening to attempt to develop.

The education of children belongs to society at large. Every parent needs whatever is requisite to the wise education of the children which divine Providence has committed to his charge: and our assertion is, that every one needs, the wisdom and knowledge which can only be gained progressively by studious habits. Suppose what is not true, that without study and science, you might be as good a farmer, or mechanic, or dealer; suppose that you have already as much mental improvement as is needful for buying and selling, for guiding the plough, building houses, making nails, for housewifery or needlework, you are not to forget that divine Providence has committed to you another and a higher employment, which makes its own peculiar claims upon you. You are required to improve your faculties to such a degree, and to furnish your mind with such knowledge, as will prepare you in the best manner possible, for training intelligent and immortal beings.

Perhaps it may be objected, as is too often felt, that education is itself a separate art, and furnishes to parents occupied in other concerns, its school masters and professors, more adequate to the task, than parents can be amidst the toils and perplexities of life. True: we have the separate trade and calling of education, but it cannot be employed so early or so constantly, or under such advantages, or with such a skill, as to release parents from the obligation to those studious habits which are the only means of acquiring the wisdom and knowledge needful to the skilful education of their children.

The defects of the instruction which can be bought with money are manifest. No school system can

provide for the two or three first years of childhood. The first physical and mental education must be given by the mother. For at least 1000 days, she has the care, by the aid of the father, of securing the blessing of a sound mind in a sound body. It behoves her to give what the body and the mind need. No physician can preside over the twenty-four hours of every day to secure the health; no matron and school master, if they had the mother's tenderness, and the skill which she is peculiarly fitted to acquire, can be in waiting constantly even on the rich, much less upon those who are in the common walks of life. But the mother is in waiting by divine appointment, with a mother's tenderness; and within herself must seek to have more than the physician's skill in the care of the body, and more than the teacher's skill in the developement of the mind. She must know how to give the benefit of air and water, how to regulate the food, to direct exercise, to check the early symptoms of disease; when to administer medicine, and when to apply for skill superior to her own. She must know how to awaken infant observation, to encourage and direct infant reflection; how to set in order and put in motion all the mental and moral powers; so that if the child must, at three years old, be given up to the professional teacher, he may be committed to his care with a sound mind in a sound body. Who will measure the mental improvement and furniture which a mother needs, as she nurses and instructs even her *infant* children? Who will tell us of a mental faculty of her own which she may leave uncultivated; or of a subject of science which she may heedlessly

leave unknown? Who will point out the place in the track of science and philosophy where she may heedlessly stop? But when infancy closes, and school-going childhood commences, or school-going infancy, the care of teachers is afforded only a part of the time. Not half of a child's waking hours are spent at school. It is well for children of three or four years old that they are imprisoned only six hours a day. Even on the infant school system, which gives them a workshop and play room, and an apt teacher, still they are absent from their parents but a few hours of the day,—from the proper academy of children, their home. There the mother, aided by her natural helper, has the opportunity to pursue the care which she commenced in infancy; and still to guide and instruct their growing minds. The six hours of the school are no substitute for the care required during ten waking hours at home. The care at home should be such as will transmit the growing plants, to be tended and watered with a mother's care at school; while the care at school should be such as shall return them unhurt and thriving to be again trained and watered at home by a mother's care. In the progress of a school education, from three or four years old to sixteen, the greater proportion of the day must be spent with one or both the parents; of whom it is demanded that they should be able to aid the teacher's efforts, and to carry forward their children into all the paths of useful knowledge; to follow in regard to their moral and intellectual powers, the direction of the scriptures; teaching when they are sitting in the house

and when they are walking by the way; when they are lying down and when they are rising up.

But it is not merely the daily intervals which require parental care and skill. It is only a small part of the year that most children are sent to school; in many cases that a school is within their reach: so that for the purposes of education, months and years will be unemployed, unless parents have a plan and are capable of carrying it into constant and progressive execution. It is not possible, then, with the most perfect skill, that professional teachers should be able to accomplish the complete education of our children. They may aid us—but the great work must be commenced—carried forward—and completed by parental care: which under the most perfect system must fit the scholar for the school: encourage and aid his progress while he remains there, and carry forward the work in all the intervals of public opportunity. Whatever is desirable in the education of the teacher—is desirable in the parent: that he may mutually aid and be aided in the education of his family.

But the school is not yet furnished with skilful teachers; and parents are called upon to supply their manifold defects. It were the greatest absurdity to imagine that the young men upon whom the care of common schools generally devolves, should far surpass the skill of the families and schools in which they have been trained; or possess a skill which the general condition of the country has not demanded: that they should be capable of doing the work of which parents at large are on principle incapable. If parental interest fails of preparing skill at home,

why shall teachers at large be expected to attain it. Where can they look for a demand for it when parents do not so value it as to seek it for themselves. Indeed the recovery of common education has its proper beginning in the family rather than in the school. Let even a few scattered families in a town awake to their own duty in this respect, and cultivate themselves for their children's sake, and they will create a demand for teachers of deeper philosophy, and wider range of thought, than can now be easily obtained; and will themselves be preparing such teachers in the bosom of their own families. If parents at large, are neglectful of mental cultivation, there will be no demand for it in teachers. If they are ignorant and gross themselves, they need not expect to find or to produce a supply of wise and refined teachers.

At present also, the class-books in actual use are of such a character, and the course of studies demanded by the habits of the country, are such as to render it nearly impossible even for a skilful teacher, to do more for the pupil than to give the power *to read, write and cypher*: without having made that power the instrument of knowledge. On this account also, parental care is needful, that the power acquired by so many months and years of schooling may be made to improve the faculties and store the minds of youth.

Hitherto the first years at school, have been spent in learning to read and spell;—and in such a manner for the most part as to give almost no exercise to the various faculties of the minds.—What can be

more stupifying to a child than to be fastened in dull silence to a bench for six hours, that he may have the advantage of repeating sounds to him unmeaning for ten minutes. And even when the child has attained that knowledge of orthography which enables him to use the spelling-book, how dull is the employment, of studying day after day—and month after month, columns of unconnected and to him unmeaning words.

The pupil is not even relieved, when he has learned to join syllables together—not because as soon as a child can read he might not be interested; but because books are put into his hands unsuited to his years. Families who have considered this subject have already furnished themselves with useful books adapted to interest and instruct children but both families and schools at large are lamentably deficient. So that years are lost, which might be turned to the greatest profit and interest.*

Without entering further into the condition of common schools, it is easy to see how little in their present state they can be nurseries of the mind: how little they furnish the appropriate food for the growing faculties, and how far they are from providing a substitute for parental instruction. Who will tell us of a mental faculty which parents may leave uncultivated? What subject of knowledge they may heedlessly and needlessly leave unknown.

No parents, not even those whose wealth puts the talents and learning of others most at their com-

* The Author is not unaware of the progress of improvement in books fitted for common schools. It is true, still, that the great mass of schools are nearly as dull as ever.

mand, can find substitutes on whom to devolve the education of their children: Of course it is the duty of all parents, and more especially of that greater proportion who are in middling circumstances, to qualify *themselves* in the best possible manner.

Three qualifications, ever growing, are required: viz. A knowledge of the faculties and tendencies of the minds, of which they are the natural guardians and guides:—a knowledge of the subjects which the Creator has furnished for developing and exercising the faculties; and such a command over their own mind, as shall enable them to apply this knowledge to the improvement of their children.

The last of these is so apt to be wanting that there is no wonder at the prevailing lack of parental skill: we may almost say of parental attempt. What can parents do; nay what can they even try to do, without observation or attention or reflection or judgment, other than belongs to the mere routine of business? Are they not almost as ill provided, as they would be for business without eyes and ears and hands and feet? But what would avail the organs of sense and motion if there were nothing to see or hear or handle or approach to? And what could avail the most perfect command and use of one's faculties, if those faculties did not find their appropriate subjects fitted to develop and exercise their minds? if we are ignorant and indifferent, in matters of natural, historical, intellectual and moral science?

But does any one imagine that this knowledge and this self-command are instinctive? At least sufficiently so for all important purposes in domestic

education? Will it be said that for a work demanded of all classes, a preparation is possessed instinctively: that nature has made a provision equally perfect as for architecture in the bee or the beaver? On the other hand we see that man, may remain a savage, and no instinct assure food and clothing and shelter and comfort to himself and his children: in like manner, if he will, he may remain incompetent to provide for their intellectual wants. But we have a power nobler than instinct, a power of acquiring knowledge, without limit. If we will be skilful in our most important art, we must gain it by appropriate industry; as we have gained the skill by which we earn our livelihood. Let us see that we become qualified for our divine commission; and employ with growing skill the means and apparatus of instruction, which are furnished to our hands. Let even aged parents awake to this effort and become more diligent in their former endeavors, that by example and assistance they may encourage the families of their children, and be useful in the wider sphere which a third generation opens before them: and let the elder children of a family; and different branches of the same decaying stock; unite in a work, of which by divine constitution, they are the natural helpers.

In making these high demands of all parents, we would say nothing to discourage those who are conscious of a narrow education. On the contrary we believe that as soon as they commence the work of self-improvement; as soon as they adopt studious habits and become progressive learners; they will possess an unwonted skill in the art of educating their children. They will thus secure the free op-

eration of the machinery of their own minds; be furnished with increasing materials; and be at once examples and guides in the mental cultivation of their offspring. Neither do we intend to disparage the office of teacher, nor our admirable system of common school instruction. Nothing short of a general system like this can secure to the whole community, the rudiments of a common education; the indispensable skill to *read, write and cypher*. Parents at large need the aid of schools and teachers; to secure on any general scale, these necessary branches of knowledge. In like manner, if we would rise to a higher scale of education, in the community, parents must have the aid of teachers qualified, to carry forward the pupils, whom in the family they have prepared for the school.

Of course we ought to demand of those who are candidates for teachers, the same qualifications.—What is to be done in the family, is to be done in the school—and it is desirable should be skilfully done in every school district of the land.

The qualifications which are so essential to a common school teacher, should of course be sought by each one, in a diligent self-improvement. The strongest motives urge those who at present are occupied in the business of instruction; or who are expecting to be so occupied. We cannot look for the teachers of common schools at large among those who have had the advantages, of expensive education. The instruction of the young must be mainly done by those who have had little more than the advantages which are eligible to all.

No arrangement for an academy or academies for the instruction of teachers can educate a number adequate to the demand: or if that were possible, the remuneration can never be sufficient to justify a long and expensive preparatory course. Some have thought, that the price of tuition ought to be greatly enhanced, so as to encourage the acquisition of an expensive education, and a devotement to common school instruction as a business for life. But it is obvious that the burden of such a charge would be too heavy for those small portions of population, which in the country must constitute a school district: and that even after a considerable enhancement of price; there would be a prospect of more lucrative employments, to withdraw teachers from their vocation. The business of instruction is now perhaps as well paid as the circumstances of the country admit, and must of course be still committed to those who cannot be remunerated for a long and expensive attendance upon the higher schools: and must be liable to the changes from experienced to inexperienced hands, which the prospect of a larger permanent income must occasion. In this case we may call upon all who consider themselves as candidates for the office of teacher, for the utmost diligence in the work of self-improvement—that they should possess all the qualifications, which we have been demanding of parents.

It is a collateral but important motive, that the work of a teacher will become so much the more pleasant as he becomes more qualified to pursue it on philosophical principles; to apply the subjects of interesting knowledge to the developement and im-

provement of the youthful mind. It is indeed a dull business to teach a common school, when the pupils have nothing to interest them; and for three quarters of the time are left to the alternative of torpidity of mind, or a mischievous and troublesome activity. But no employment can be more interesting than a teacher's intercourse with his pupils, when his own mind is ever wakeful, ever thinking, ever progressive, and when his pupils are attentive, observing, and inquiring. It is no dull business to teach even the smallest children, when there is an intercourse of growing minds between the teacher and his pupils.

I am sure that the female teachers who have the charge of our juvenile schools, and with whom mainly the dull business of learning to read commences, will find that they have the pleasantest employment in the world, if they will but exercise their own minds and the minds of their pupils upon the subjects which solicit their mutual attention. How delightful would the school be under the guidance of an instructress who possessed a growing acquaintance with the objects of nature, which meet the pupils in their walks, and may be seen from every window of the schoolhouse; who in early spring time should dissect for their amusement the daisy and the dandelion; and in summer should receive into her lap the flowers of every garden in the neighborhood, as the subjects of lecture, to her infant audience.

The thousands of Sabbath-school teachers, occupied in lessons which God has connected with all history and nature; if they will seek a growing skill, will have a growing pleasure, and be so much the

more richly furnished, for interesting the minds of their pupils in religious truth.

Another demand for self improvement may be made of the visitors and inspectors and even of the district committees or trustees of common schools; or rather of the whole class of householders, who are eligible to these offices. I know no officers who are placed in a more favorable situation for usefulness in the primary circles of society; and of whom it is more right to demand that mental improvement, which is indispensable either to a special or general influence upon the condition of the people. At present the great mass of householders are not qualified for these important offices, perhaps it may be justly said, that selections are not and cannot yet be made, of persons who are qualified. Even those who have received the advantages of a liberal education, would be far better qualified by having for their associates more enlightened men of business, whose practical character, would help to release them from the chains of a technical and scholastic scholarship, and to make them fitter promoters of useful education. As the matter has too often stood, the practical men have often felt themselves too ill educated to be anything more than nominal visitors: while the men of liberal education have gone down from their fancied heights, barely to encourage the people in their efforts in the low valley of common education; at any rate have wanted the skill, or the industry, or the courage to elevate the common school to liberal pursuits.

The following advantages will ensue from the improvements demanded in families and schools :

1. The application of the parents to mental improvement for the sake of their children will secure as far as is compatible with each one's business, their own keeping at home; on the spot where they can exercise a good influence over their children. Among parents without studious habits, and without a love of improvement and without corresponding efforts for their children, there is a great deal of straggling; an idle absence from home, by which their children are left without the care of either parent; or as a special and unnecessary burden to the mother.

2. As parents enter carefully upon this work, as they interest themselves in the mental improvement of their children, furnish to them and read with them interesting books; as they study with them the works of nature and art; children will be more attached to home, and more easily kept from the haunts of idleness and vice. It is an unfortunate case, when children require to be kept out of danger or mischief, by commands and punishments: it is very desirable that they should be so employed at home, as to like it better than places of idleness and vice. If the family becomes an academy of science and philosophy it will be more likely to be the pleasantest place to children.

3. Parents will thus establish and prolong their influence. It is worth something to preserve the respect of one's children by being able to teach them as they advance in knowledge: that they may have no temptation to despise the ignorance of their parents. But I mean rather, that the intercourse of enlightened parents with enlightened children, is of

so happy a character, that it promotes their mutual love; and begets a propensity in children to attend to the admonitions of parental kindness.

This influence is important in childhood while the preparations for self-direction are going forward; it is certainly important afterward when the youth goes forth to act for himself. Happy the youth, who cannot forget the happiness of an enlightened home, who remembers the maxims of parental wisdom; and who even in his maturity is governed by them, and looks again and again for advice to parents, whose guidance cheered as well as directed his childhood.

4. The common school, instead of being as it now too generally is, a scene of irksomeness and disgust to children, may be made a place of enjoyment and effort; and as such will be much less likely to foster that waywardness, on the part of the pupils, which is so harassing to the teacher; and much more likely to bestow its offered knowledge.

The Lyceum is admirably fitted to co-operate with our political and circumstantial facilities, in recovering our families and common schools from their present condition. For its object is to unite the whole people in the acquisition and diffusion of agreeable and useful knowledge. Let us make the Lyceum a Central Academy; where we may mutually teach and be taught: where the most enlightened of us may come to a fountain of more light; and where with all our ignorance we may meet a light so soft and gentle that it shall not hurt our mental eye. As we increase in knowledge, as we enjoy its blessings; we shall be able to impart

it in all the circles of our influence. It will not be only what is communicated in our public meetings which will promote education in the family and in the school. Conversation assuming a new character, will pervade society; and create and preserve domestic and academic skill. Without this more general and abiding influence I cannot anticipate success in the work for which we claim the aid of the Lyceum. We may impart indeed a sudden resolution amidst the sympathies of our social meetings; but who will water and cherish it until it roots and blossoms and bears fruit; if conversation will not lend her aid. We may even secure in some single cases, the plan and the progress which promise, not perfect, but ever-growing skill; but if society furnishes no kindred spirits, if conversation sheds no dew, nor rain, nor sunshine; who will ensure growth and fruitfulness? Almost any conscientious parent or teacher would become diligent and skilful if his neighbors would aid him by intelligent and refined conversation. How exposed is every one to fail, where conversation is not the intercourse of thinking and growing minds.

The like necessity exists with reference to that professional worth, which should pervade with benign influence, families and schools and all the relations and divisions of society. It is not enough, that professional men have had the advantage of studying the rudiments of general knowledge and the theories of their own particular professions. How likely if they mix mainly with the unenlightened and unrefined, that they will forget as rapidly as possible, all that is not called into use by the routine of their

professions? all in which they cannot have the sympathy of a mere business community? How likely that instead of raising the village to the standard of a higher improvement, they will be forced down by the equilibrium of the society in which their lot is cast.

It is perhaps an advantage which professional men enjoy in England; one which has promoted that higher improvement and more extended usefulness which we love to acknowledge and admire and participate, that the virtuous and refined among their higher orders, furnish ample scope for cultivation and refinement by means of conversation; and check and prevent that professional cramping, both in opinion and practice to which in this country we are so liable.

If however in the aristocracy of England some advantages are afforded for the improvement of the official guides of society, by a facility of intercourse with men of equal or wider intelligence; it remains for this country to supply the defect, by such a general improvement, as shall make kindred and neighbors of all ranks and classes, capable of receiving and reflecting the lights of knowledge and refinement.

LECTURE VI.

THE DEMANDS OF BUSINESS.

It is owing to the want of just views of the demands of our complicated nature that men are wont to limit the question of utility, to what subserves one's livelihood; or improves and elevates one's outward circumstances: and to measure their views of public advantage on the same narrow scale.

If this question must be limited at all, it were wiser to confine it to our intellectual and moral condition: since whatever promotes the right condition and use of our minds cannot fail to produce the industry and morals on which our outward comforts mainly depend; while a constant and single consideration of questions of mere outward advantage, has little or no tendency to our intellectual and moral improvement.

Indeed it is not possible to separate our moral and intellectual culture from a most useful influence upon the common affairs and business of life. Every man in proportion to his mental improvement, is so

much better prepared to turn to good account all the favorable circumstances of his lot, and to obviate the difficulties which more or less, sooner or later, beset every path of life.

The habit of daily study, places the mind in the fittest condition for a skilful and willing attention to business. It seems to me like winding the watch; or putting the instrument in tune: or more properly perhaps like refitting the machinery which gets to work badly, by the wear of each previous day. There must ensue a greater alertness, activity and skill for all the purposes of life;—and industry also; partly by their direct effect, partly by withdrawing one from scenes and places of idleness and vice, and partly by the motives for exertion which study itself produces.

To this it may be answered, that a fondness for study and scientific pursuits, will create a disrelish for business, which will more than overbalance all the advantages suggested: and scores of students may be quoted, who have become either too refined, or too proud, or too lazy to work.

No doubt that owing to false principles, or special personal defects of character, there may be cases of a disrelish for business, created by scientific pursuits: though I apprehend the specimens are less numerous than the objection supposes; while on the other hand, scores of instances might be quoted, of persons who were previously indolent; becoming by means of mental training more fitted to a business activity. Few men of reading and study are drones in their proper business. Most idlers in business are idle in the care of their minds. The inconsist-

ency of the opposite course is too monstrous to exist as a general law. Even if there were the danger intimated, wholesome necessity would come in, and secure the industry required. Nay: as the spirit of improvement would create new wants; and require increasing means it would be always stimulating to productive labor. But there is another answer. In the progress of improvement, labor even in the field and in the shop would cease to be a stigma—and the temptation to shun it, which human pride feels would be no more: and he who should aspire to be a gentleman and to enjoy the society of gentlemen, would attain it by a more sensible course, than by quitting his shop and his field.

But studious habits not only enable one to use the skill which he already has, but *they facilitate the acquisition of more*. A studious and improving man has the experience of a progressive power: and knows of his own self the capacity of improvement which belongs to a rational nature. This experience stimulates him to increase his skill, in the art or business by which he lives. The same effect is produced by his increasing acquaintance with the success of human effort when applied to such improvements: and he sees that he need not and he determines that he will not, be a bungler: but will attain whatever skill can be acquired by studying the principles; or by practising the manipulations; or by trying the experiments; which by patient industry can be made to subserve his skill. Thus he becomes more capable of providing for his own wants; and of benefitting society

by his direct exertions and by an example of increasing skill.

In proportion as this effect upon individuals is more extensively produced, we may hope for a more and more rapid improvement of society in the arts and employments and customs which subserve the support and comfort of life! What advantages may we not expect when scientific knowledge and practical skill come to put their wits together: and modest industry learns to apprehend and try and employ those new processes, which are fitted to the public good! It might be hoped, then, that improvements in principles and practice would not be kept out of use for two or three generations by the stupidity, or indolence, or obstinacy of those who need them.

A similar advantage is, *a power to acquire skill for new undertakings*. A mere artisan, who works from habit, as the bee or the beaver from instinct, is incapable of change of employment: he can scarcely undertake some unaccustomed branch of his original handicraft: much less, in the greatest emergency, can he devise and pursue some new course of business. But a studious artisan or man of business, has the capacity of turning his hand to any thing. He can learn the principles of any art, and acquire an insight into any business. What he does not know, he is sure can be learned; what he cannot do at first, that perseverance will make easy: and he is too well used to overcoming difficulties to be afraid to try. Nay, by the habits and knowledge which he has gained he is already prepared, for various lucrative employments, for which there is always a demand in society. Happy the man who has been

faithful to himself; who when misfortune assails him is not obliged to fold his hands in idleness and regret and remorse, because he has abused his opportunities and has neither courage nor skill for the new undertakings which are within his reach.

But the arrangements of a business, make a stronger demand upon the mind, than any business itself. A clerk or a journeyman or an apprentice may be competent to his task, if he be but skilled in the business in which he is employed: but the *master* needs various endowments, besides. At first thought, it may seem quite as well that a "shoemaker should not go beyond his last;" that a hatter should be able to make felts and lay knaps; that a farmer should know both to sow and to reap; but you may find persons skilled in all these matters, whose minds are too ill-ordered and ill-trained, to contrive and arrange and direct the circumstances and plans in which their business is performed. It belongs to studious habits, especially to studious habits preserved in the midst of business, to prepare the mind for this service. No limit can be set to the skill which any business needs; and every real mental improvement, may be expected to increase it; while every defect renders us so much the more exposed to perplexities, distractions or failure.

When *new and difficult circumstances occur*, as they do in the life of almost every one, the need of a more improved mind, of better habits and larger knowledge, is still more manifest. Though ever so well skilled in your particular business: and in making all the arrangements which are required to give it free scope, you are exposed every hour to changes

in your person or circumstances which may bring you into great and untried difficulties: for which the best preparation is a mind fruitful in devices and wise in choosing them. While you are passing on in an even course, you may think it enough to be an adept in your proper business: but look upon your acquaintances and see how often vicissitudes occur which demand skill, altogether above their actual capacity; and which studious years would have given them in much larger measures. Forget not your own condition, subject to an infinite variety of changes, in your family, and among your kindred and acquaintance. How reasonable that you should foresee the evil: and prepare your mind to meet it. We would not disparage the forecast, which lays up property for a "rainy day:" but where there remains the power of exertion; a disciplined enterprising and judicious mind is of much more consequence than any other provision. Indeed property often fails of proving a blessing for the want of consideration and skill to employ it to advantage. It is of course impossible to enumerate the vicissitudes which are likely to call into exercise all possible wisdom: I shall only suggest how often death calls survivors to duties of great importance and difficulty; and for which there can have been no specific preparation. As for instance when the care of property, and of household concerns and of business, and the education and training of younger brothers and sisters, devolves upon an older son or daughter of a family: or when a similar care rests upon a widow, suddenly called to the whole charge of complicated business; as the only alternative to the dis-

persion of her family among strangers; and to a wise maternal government and instruction without which even dispersion would be preferable.

True enough society exists, and its individuals, get on, some better and some worse, with their actual attainments: the ignorant and ill-educated sometimes more prosperous than the studious and learned. It may be so. If it be, it does not follow that in each case the individual would not have been better skilled and more successful with studious habits and growing knowledge. In many cases however appearances deceive us. The man of prosperity for want of mental improvement, may fail to manage his favorable circumstances, in such a manner, as to make life comfortable: and the man of adversity may be so fruitful in devices and so wise in choosing and employing them, as to have order and quiet and a sufficient provision for his support and comfort. The history of Dr. Franklin furnishes a happy illustration of the business-uses of studious habits, and enlarged attainments. By their means he was even a better compositor and pressman; an abler workman in the mere matter of his handicraft. He was the more skilful in extricating himself out of the difficulties in which he found himself: when occasion offered he advanced his prosperity, by an undertaking which belonged to a collateral art, as in the contract for the Jersey bills. As industry and skill increased business, he was the more competent to its wise arrangement: and without at all hindering his success as a printer, he became a contributor to the public good by his fuel-saving contrivances and his electric rods; as he finally was in the midst of

wealth and honors, by the civil and political wisdom which he was able to disseminate from the press, and to exert in the walks of public life. We do not imagine indeed that every studious person can secure an equal prosperity. No human skill can secure prosperity at all. But this uncertainty enhances the value of our subject. For if one is not prosperous; if misfortune does assail him, he has even more need of mental resources, and will find them even more valuable than he could in a path of unmingled prosperity.

The advantages which we have now detailed, apply to all the conditions and employments of life. I shall specify two however because one of them is coextensive with society; and the other embraces the vast majority; and because both give occasion for unlimited improvement of faculties and an unlimited range of knowledge.

Does not *housekeeping*, for instance, admit of improvement in proportion to knowledge and skill? Are heads of families all at once, competent to its multifarious concerns; have they an instinct which reaches all the performances and arrangements of this complicated art? Or at any point of growing skill, can they have attained that perfection of plan and execution which the circumstances of life admit? Who does not need studious habits to fit them for using the knowledge they have: who have already acquired a knowledge and skill which cannot be increased by reading, observation, reflection, and a modest willingness to adopt improvements? In proportion to their mental industry must be their power,

either to make the best of low or moderate circumstances, or to secure the real and solid advantages of wealth. Those who are obliged to do the labor, as well as to contrive and arrange, may study and think to good practical account. Any one who is acquainted with the practices of the common run of working families, will agree that fire may be better made by considering the properties of heated air and the principles of combustion; than it is made in the prevailing ignorance: or that soap is more beholden to just proportions of oil and alkali, than to that popular friend of clean clothes, "good luck." While to families in all circumstances, alike, the business of the household goes on better, when it is wisely planned and steadily carried forward: and the health may be better preserved and established, by means of an acquaintance with the human constitution and its relations to surrounding objects: by knowing the importance of air, exercise and cleanliness; and the pestiferous qualities of decaying vegetables and reservoirs of filth. The history of disease and death is in one view a record of the work of Providence: in another is it not the record of the effect of needless ignorance in man or woman?

I am aware that the frightful apparition of "blue stockings," may rise up here, and affright the idle and inconsiderate, who would exalt ignorance and dulness into the rank of female virtues; who would claim as the finest ornament of woman, the least possible knowledge. Let us try to find some better security against female pedantry, than mental neglect. For my own part I have never seen more occasion to be disgusted with the pedantry of women

than of men: and have seen them quite as frequently apply studious habits and increasing knowledge to practical account. If however they were in more danger than men, the best security would be found in making study and learning more common: and of course more likely to be employed for use, than for display. In that case no father, or son, or brother would have need to lament over the deformity of "blue stockings;" or of whatever other caricature may be devised of female studiousness: but would rather be thankful for the order, economy and comfort, with which a well-disciplined and well-furnished mind had blessed his home.

The business of *farming* employs the great mass of the nation; and it is well for the human intellect, that no other business which employs the hands furnishes greater scope or occasion for studious habits and growing knowledge: though it has been wont to be regarded as the proper occupation of the vulgar and unrefined. We should require much more evidence, than the stubborn facts which the history of erring ages presents, to make us believe, that vulgarity and coarseness, are the allotment of that great portion of mankind who are doomed to till the soil. On the contrary, it is difficult to see in any other calling, which demands daily bodily toil, so many opportunities and facilities of mental culture; and no other can derive greater advantages, from studious habits and increasing knowledge. No business perhaps requires more, a well ordered mind in its general arrangements; but what I refer to principally is that its operations are intimately connected with all branches of knowledge: which may be

at the same time means of entertainment and of business. For instance, the farmer has occasion to abridge labor by the use of mechanical powers: to devise new modes of application; or to judge of the machines and processes which may be offered to his use. Of course so much the more as he becomes practically skilled in mechanical philosophy, does he become able to increase and multiply his power of cultivating his land. He has occasion also to improve his soil, by all the means which are suggested by the history of agriculture, and the discoveries of the chemist; to remodify nature by such skilful arrangements as will convert the air and the water—decaying animal and vegetable matter, and even the very minerals, into food and raiment. Let not a farmer of the sands of the “Old Colony” itself, be hasty to say, that its enduring barrenness is the fault of nature. Let him first try what the use of mechanical power would do, by raising our inexhaustible reservoirs of fresh water, and pouring them in living streams upon the dry and thirsty fields: and studying deeply agricultural chemistry let him see if divine providence has not furnished resources which need only to be discovered and applied, to change the desert which the sons of the pilgrims have left barren, into a land as fertile as the famed regions of the west.

The business-uses of studious habits must not be dismissed without noticing their tendency to promote habits of temperance. Those habits of study which are preserved in the midst of business; which employ a little leisure daily; which afford daily aliment to a growing mind; are the proper substitute

for the causes of intemperance, to which the country has so nearly fallen a victim. At public schools at leisure, with a plenty of money, and seduced by dissolute companions, the young have indeed sometimes acquired the habit of intemperance, while increasing in knowledge; but in private life, and amidst business, study must exclude dissipation and be an effectual safeguard from a habit acquired in idle hours and amidst low and vulgar companions. Let no one think that the friends of temperance are constructing a wall which it will be impossible for the people to pass over. They must find some agreeable employment to occupy those hours of vacancy, which have given such scope to temptation. Studious habits will give that agreeable employment; and at once destroy the inclination for intemperate indulgence, and prevent the possibility.* If we are correct, in thus viewing studious habits as a means of preserving and promoting temperance, it follows, that indirectly they are exceedingly useful to the business and wealth of life. How many will thus be retained in habits of industry and economy, and in possession of the means of useful and successful labor! What a difference between investments in ardent spirits, and in books and apparatus! If from the individual case we turn to the public condition, what a difference in the wealth of a town, spending four thousand dollars a year, and in twenty years eighty thousand, on this wasting stream: and the same sum in works of public and private utility!

In the case supposed, even political economy gets its advantage: will a studious people be feebler pat-

* See the Author's "Appeal to the Temperate," p. 78.

rons of public industry on the great scale, than the distillery? While surrounding themselves with the means of mental improvement and with the comforts of agreeable life, less successful patriots, than a population of drunkards?*

In every view of business, studious habits and increasing knowledge are worth the having. They influence all our circumstances favorably: heightening our prosperity and relieving our adversity. Is it too much to say that every man will be better provided with food and raiment and house and home: that he will better promote and preserve the comfort of his family and of society: that he will have and promote better health and longer life, in proportion to the diligence and fidelity with which he improves his faculties and increases his knowledge? And that in proportion the public mental culture, will be the measure of the outward welfare of society? Why should we doubt this? If we are advanced beyond the condition of our remote savage ancestors, or of those savages whose territory we have occupied; it is for no other reason than that our minds are more cultivated; and prepared to follow the advices, and adopt the plans, suggested by the most enlightened minds, whether of our own or of other countries and times. Or if we are looking forward by the light of prophecy, upon a more fertile earth, a more healthy population; upon a more refined and happy outward condition of society; such as shall make the wide world a garden, it is because we believe that the

* See "Appeal to the Temperate." pp. 89, 90, 91, for a fuller illustration of this point.

predicted holiness will overspread the earth with mental industry; and that mental industry will direct the strength of man in the wisest and most effectual applications.

We are not then, and we are glad that we have no need to be, advocates for study and science at the expense of business: at the expense of industry and skill and comfortable living: and as the means of indolence, disorder, thriftlessness, want, barbarism. We have no inclination, if we had the power, to turn our entire business-population into out of business gentlemen; who the more they study become so much the less able or less willing to work, whether at the desk, at the counter, in the shop or in the field. If such would be the consequence of studious habits, we must needs submit as a people to mental indolence; as the only safeguard to diligence in business: we must fain be content to be a civilized people in our outward blessings, even though we become thereby uncultivated and unrefined in our minds and manners.

If however this be the alternative, we are worse off than any other people. If business and study, labor and refinement cannot go hand in hand; then business and labor will force us all from study and refinement: and instead of taking our station on the level of the upper ranks of foreign society, we must content ourselves with being as a people, the "lower order" the "multitude" the "vulgar" the "illiterate," without the advantage which the laboring classes elsewhere derive from their superiors, when they are patrons and patterns of virtue and knowledge. I confess if the multitude is obliged to be ignorant, then I must

admire aristocracy as a very convenient remedy. Then do we need nobles and gentry to think for us, to read for us, to be examples to us of all that is of good report: and we need that readiness to learn of our betters, which is so little of an American virtue.

But admitting that business and study, labor and refinement *can* go hand in hand; there is still reason to fear that they *will* not. The possibility which we claim will not assure the fact: and good republicans, have imagined that the future condition of this country will display society ordered after the ancient and foreign fashion; a few elevated families, peering above a brute multitude beneath them. The more probable result in our circumstances, if we are unfaithful to our opportunity, will be, that we shall all be vulgar and unrefined; without the ornament and reflected light of a brilliant aristocracy. "What is every body's business is nobody's." We are all obliged to work for our living; and are in no small danger of leaving knowledge and refinement to take care of themselves. Let us beware lest our universal care and bustle should be the means of a universal vulgarity. Let us be acute enough to perceive and candid enough to acknowledge that our general doom to business, conspiring with false principles, exposes us to the hazard of sinking as a mass to the level of an ignorant unrefined and vulgar people. Let no one think that out of such a mass will rise a noble order, to bless and cheer a degraded country. All our institutions are more at war with an improved aristocracy, than labor and business are pretended to be with an improved yeomanry. No family is so separated from the common people, as to be clear of

contamination from their ignorance and coarseness. If wealth raise a family, it never raises the whole tribe of parents and brothers and uncles and aunts and cousins, nor does it give elevated employments. Or if they could enjoy in the circles of kindred and friendship the opportunities of special cultivation, and could take for a season the highest offices of society, the speedy subdivision of property brings a temporary gentry back to labor for their livelihood, uncultivated, into the ranks of those who, on the principle supposed, have no chance of cultivation.

The truth is, we have no opportunity in this country for manufacturing an unlaboring gentry;—an out of business circle of refinement. If we are to be gentlemen at all, we must be gentlemen that work: gentlemen devoted to employments by which the bread is earned. Whether it be our good or ill fortune, it is the lot of this country to labor; let us avoid vulgarity—let us become refined, not by withdrawing from our task, but by making the improvement of our minds subservient to the labor of our hands; and the labor of our hands to the improvement of our minds. We have secured republicanism so far as to be all equally obliged to work. Let us see to it that we secure noble minds without noble birth: the manners of gentlemen and the learning of scholars amidst the toils of business. The distinction between the gentry and the laboring classes: or between genteel and ungentle employments, may suit the welfare of foreign society; but it is an exotic in this country that can never flourish with the utmost care. Here no class of men is exempt from business: nor secure from even the humblest employ-

ments. Let no class be ashamed to work: let every class so make knowledge subservient to labor and labor to knowledge, that intelligence and refinement shall become the adorning and the honor of all ranks of our countrymen. Such use of the mind in all the walks of business will refine it; rather will elevate and ennoble it. Or adding to this, the uses of intellectual pursuits developed in the two preceding lectures—when business comes to be the handmaid of study and study the handmaid of business: when the family and neighborhood, become spheres for studying and teaching: the elder earnest and diligent in the pursuit of knowledge, that they may have skill in training the minds which are growing up around them: when the pleasures of observation and reflection and imagination and judgment are the chosen pleasures of society; then shall we be a noble race independently of wealth, or hereditary rank; free from the vulgarity of the low—nor mocked by fripperies as a substitute for that abiding refinement, which can only be obtained from golden ore—that polish which can only be burnished upon solid gold—that intellectual beauty, which can only shine out as the expression of cultivated minds.

LECTURE VII.

THE FREEDOM OF THE MIND MADE PERFECT.

I CANNOT separate *the freedom of the mind*, from that moral liberty which a sinner needs and needs forever. That is no just philosophy which gives to a creature an independent wisdom; or to immortal beings, but the promise of the life that now is. Such philosophy is a mockery, and will disappoint the man or the community or the whole train of dying generations who may follow its deceiving light. That is the true philosophy which leads the mind to communion with its Maker: which opens the eye to behold Him in his works and in his word, and inclines the heart to repose upon his favor and to follow his guidance through the pilgrimage of life and forever: which aims at pervading the entire people with hearty trust in the ALMIGHTY; at conveying the freemen of earth, to the freedom of immortality. To this true philosophy, a philosophy for time and for eternity, intellectual culture is subservient; and the highest motive to the self-improvement we have urged, and for promoting the improvement of others, is its tendency to spiritual and ever-

lasting blessings—to a liberty which will have no end.

I have already referred to the Bible as a text book for intellectual improvement. It remains to suggest here, how the cultivation of the mental faculties and a constant and increasing acquaintance with the subjects of knowledge may promote its moral and spiritual purposes. It is indeed the glory of the bible, that it is fitted to enlighten and convert the least educated; and that in order to commence an heir of the kingdom of heaven, nothing is required of the most weak and ignorant; but to believe that "God is, and that He is a rewarder of those that diligently seek him." Yet it does not follow that growing faculties and increasing knowledge will not give freer course and larger scope to the saving power of the gospel.

The Author of the Bible, while he fitted it to enlighten the simple, so connected it with all the subjects of knowledge, that diligent, various, extended, never ceasing study is the proper means of obtaining illustration and impression of its various truths. The doctrines and precepts of the Bible are revealed to us in connection with the history and customs of antiquity, and offer as the rewards of extensive and various historical research a more distinct outline and a brighter light. They are the doctrines and precepts of the Maker of all things; all whose works speak to man of his wisdom, power and love: and thus are we called forth into the boundless paths of natural science, as a means of apprehension and impression of the transforming truths of the word of God: that like Job, we may

more deeply abhor ourselves; like David feel our insignificance, and like Isaiah and Jeremiah trust more firmly in the Lord our Helper.*

Whether we regard the Bible separate from other studies or as connected with the illustrations now referred to, it may be said that in proportion to the improvement of one's faculties must he be the more capable of apprehending and discovering its doctrines and precepts. I mean, the more fully one can *remember* the whole substance of the Bible: the more easily he can *recollect* whatever the Bible contains in illustration of any doctrine or precept: the more vigorously he can fix his *attention* upon the record itself in its perusal and reperusal; and the more skilfully he can *distinguish* and *judge* upon the questions which are suggested to his mind; the more capable will that man be of coming out of the darkness which enshrouds society, to the heavenly light;—to the knowledge of the doctrines and precepts by which he is to be transformed into a faithful disciple and an heir of heaven.

Nay, the very habits and desires of a studious life seem to have within them the elements, which the saving word requires in its work of transformation. The studious, have already the mental habits, which religion demands and employs in changing the moral character of the soul: and need but a religious influence to aid them in the transforming processes of meditation, self-examination, watchfulness.—Even their desires and aspirations seem almost as preparatives to earnestness for an eternal well being. The sense of growing faculties, without the prospect of

* See those specimens of the devout use of Natural Science. Job xlii. 5, 6. Psalm viii. Isaiah xli. 26, 31. and Jeremiah xxxi. 35, 36.

maturity; the continued and increasing perception of subjects of knowledge, extending and still extending beyond the reach of growing faculties; is most fitted to deepen the impression of immortality; to turn the attention to the moral disease which threatens to contaminate all knowledge and all duration; and to awaken the deepest earnestness for fellowship with the infinitely PURE; whose presence will cleanse the soul, and fit it for boundless knowledge; for everlasting blessedness.

I see no atheism in supposing that studious habits and increasing knowledge are favorable to piety: and no honor to God in imagining, in any sense, that ignorance is the mother of devotion. There is no atheism in giving convex glasses to an old man that they may help him to a saving knowledge of the Bible; nor any honor to God in leaving his eyes dim that the work of his salvation may be all divine.

I do not forget that infidelity and vice have sometimes pretended that they were nursed upon the milk of science: and that even scriptural studies have proved often void of nourishment to the immortal mind. Doubtless there have been made great acquisitions in science, and great improvement of faculties by men who have perverted both, and that pride and self-confidence may mingle their poison with draughts at the very fountain head. But perversion is not the necessary consequence; nor a consequence by any means so universal as the deadly effects of ignorance. On the contrary, learning and study have perceptibly promoted the growth of piety in the individual mind, which indo-

lence and ignorance never did. Especially the light of knowledge upon the people, has proved the day spring of the gospel; while mental darkness and ignorance have banished from many nations and through many generations its principles and influence altogether.

Did not the ignorance of the dark ages lay all Christendom open to the delusions of Satan, and prevent the progress of the gospel for a thousand years? And when learning revived, was it not a cause as well as an effect of a glorious reformation? The studious and learned became the advocates of Christian doctrine; and opening the Bible, poured the light of salvation upon the public eye. Shall we presume to say, that the darkness which remains; the mental apathy and ignorance of the protestant world, is not, in proportion to its depth, as baleful in its influence as the darkness which has passed away? Or that the habits of a studious people, a profounder knowledge of the Bible, a deeper insight into the works of God and the history of man, would not prove a broader day-light for the display of those transforming truths, which study and learning discovered in the dark corners of superstition and presented to the eyes of men? If it be true that the revival of learning and the application of the public mind to the study of the Bible, have been the means of salvation for the last three hundred years, why may we not invite to more diligent habits of study, to increasing knowledge, as a means of still nobler triumphs of the gospel: of freer and larger scope to the light of life;—ere long to pour upon the dark world the bright and enduring splendor of millen-

nial day. It may yet be discovered that the progress of salvation, where the Bible is universally possessed, and can be universally read, has been hitherto hindered by the sin of a voluntary mental indolence and ignorance:—that one of Satan's devices has been to sustain the maxims of dark and ignorant ages:—to paralyze the powers of the common mind and hold them in slavery away from the fountains of knowledge. Or with deeper stratagem he may have designed to employ the popular apathy and ignorance, as a means of perverting the knowledge of the learned: of darkening the luminaries of science. It was the darkness of the people in part, refusing to receive or to reflect the light, which permitted darkness to prevail in the ancient high places of the Christian world. And if now, learning is in any measure perverted, and the light of knowledge spiritually dark, who will venture to say that the darkness is the emanation from the fountains of knowledge and does not rather spring up from the gloom below. Let us baffle the plot, of infernal wisdom, by a sanctified cultivation of the public mind. Let the people become earnest in the pursuit of knowledge, such as their whole nature requires; and the learned will have no temptation to purvey to ignorance and folly. As they cease with itching ears to heap to themselves teachers, their teachers may turn them from fables to the truth.

'Such, it seems to me, may be considered the religious promise of the mental freedom which has been recommended and urged upon the common mind. I would not substitute human wisdom for the divine favor; nor the life that now is for that

which is to come. I ask no freedom, that withdraws the arm of our dependance from our Almighty Friend; or that hinders our preparation to be citizens of heaven. Religion receives and employs the service of cultivated minds in performing and extending her saving work: but cautions nevertheless against that idolatry which takes them as helpers rather than the Giver of all Good, and forgets the frailty of one's self and of present and future generations.

Exalt our subject as we may, it will still be true that the divine kindness is the only sure and safe guide amidst the vicissitudes of life. "He that trusteth in his own heart is a fool:" let the human faculties grow to ever so great perfection, and become possessed of ever so great stores of knowledge; it will still be true, that the race is not to the swift, nor the battle to the strong, nor favor to men of skill, nor riches to men of understanding: that promotion cannot be seen with certainty by the acutest eye, to be coming from the east or the west or the south; since God is the judge, putting down one and setting up another. We wish not to acquire or recommend a wisdom which separates from the infinitely Wise. "Let not the wise man glory in his wisdom, or the mighty man in his might, or the rich man in his riches: but let him that glorieth, glory in this, that he understandeth and knoweth Him, who exerciseth loving kindness in the earth." It were a calamity above all other calamities to strengthen our faculties and increase our knowledge, if our progress must needs carry us farther and farther away from the Fountain of all good. Let us regard it as a blessing in the condition of this life, that it

is beset with difficulties and dangers, beyond the reach of the sharpest foresight; of the most finished wisdom; of the most vigorous power of man: and that whether rich or poor, feeble or strong, learned or ignorant, we have constant occasion to seek the blessing of our heavenly Father. If we pervert our studies and improvements to a foolish self-confidence, and glory in ourselves, He who ruleth over us may leave us to the imperfect skill of which we make our boast; that we may learn by experience how insufficient is the wisdom of man to guide us through the intricacies of life: He may bring us into sore trials to convince us that the Most High ruleth in the affairs of men, and giveth prosperity to whom he will: Or when we have let slip all our opportunities of cultivating trust in Him he may leave us to perish in our own craftiness. If it were possible to persuade this whole nation, to a universal diligence in the culture of the mind and make us literally a nation of Philosophers: if at the same time we should become proud of our attainments and glory in our wisdom; and should forsake the guidance offered to our prayers; I am fully persuaded that the moral delinquency supposed, is of that fatal character, to despoil the goodly scene and make our land a desolation and ruin. I can suppose a far higher wisdom and a more universal spread of knowledge than that of which France boasted, when she gave herself up to the guidance of a vain-hearted reason, but if it were an angel's measure, which became the portion of a great people, if they learned to be self-confident; it would be the mother of darkness and sin and lust and treachery and violence and ruin:

But human wisdom must learn a deeper lesson of humility:—the best preparation for the lesson of salvation. Amidst all the improvements we can imagine for the individual or his family or his country or future generations, it will not cease to be true that *we must die*: that one generation passeth and another generation cometh in ceaseless birth and death. We do not wish to acquire or recommend a wisdom, which blinds its eyes to the frailty of man: which plans and toils and studies for this life only, and which even expands over future generations with no other earnestness than for their temporal well being. He that fixes his hope upon this present life for himself, or his family, or for the generations which are to live and die, is an idolater of vanities. Whatever range of observation or research he has passed through; whatever principles of knowledge he may have brought back, he has not learned to be a true Philosopher, no observer and catechist of nature, who shuts his eyes from the scene of a dying world, and directs not his most earnest study to discover whence “life and immortality” may be brought to light. It is impossible to find an hour or a place of oblivion to our personal frailty. In the midst of life we are in death; and live not less in the midst of the dying, than as successors of countless millions of the dead. These lectures in which we have attempted to exalt the culture of the mind, have been prepared amidst public prosperity, yet not without the frequent occurrence of death among our kindred and neighbors and friends. In the midst of our speculations; consumptions and fevers and accidents and old age,

thicken all our prospect with death. This very address has not found leisure for its preparation, except by intervals of attendance upon a dying friend. We urge our applications with his groans and prayers again and again sounding in our ears; and present every moment to our recollection. Looking now at the pallid face and sunken eyes of a wasted youth, descending into the dark valley of the shadow of death:—now by the aspirations and prayers which he utters; and by the light which seems beaming on his eye through the gloom, discerning the realities of the coming scene. The observer and the catechist of nature; in what school of philosophy can he learn to choose a wisdom for this world merely: to lay aside from his learning or teaching the lessons of everlasting well-being?

As observation takes a wider range, and surveys the whole history and the whole prospect of the human race, if it will learn from facts, if it will reason for the future from the past; it will not indeed forbid the patriot and philanthropist, to be earnest for intellectual and civil welfare; but it will call him to a deeper anxiety, for the moral and religious interests of his countrymen: for their welfare not as they pass the short period of their pilgrimage, but as they emigrate and settle in their unchanging abode.

If the patriot is tempted to be absorbed in the mere earthly interests of society: let him recover himself from his incautious reverie by considering the condition of that mass of beings which he sees so happy in the distant prospect of coming ages. As he looks forward upon the future, his imagination may kindle and his heart rejoice over the pros-

pect of increasing knowledge and happiness for many generations. He may see the forests of the west changed into fruitful fields, by the labor and skill of a studious and enlightened yeomanry; and state after state arising in our political hemisphere, until a century of republics shall fill the circle of our wide and happy Union, and a hundred Stars do homage on our banner to the insignia of the Thirteen States. He may see hundreds of millions released not only from civil bondage, but free from the long bondage of the mind:—not degraded souls, absorbed in low employments, devotees of sordid pleasures; but a race as noble, as extended; happy in the study and in the intercommunication of that mass of knowledge which sixty centuries shall have collected and offered to mankind.

But while these visions rise in glory before the mind, what true philosopher can fail to do heartfelt homage to that Christianity, which all experience shows must preside and govern, before such a scene can be called up from the rough and discordant materials of this world; or to invoke the goodness and the wisdom of heaven, to bring it into being, more perfect and more glorious than human fancy can conceive? Or can a true philosopher and patriot fail to take notice, that if his brightest visions of intellectual improvement should be realized, and science and wisdom should shed their lustre over the future ages of his country and make it more happy than any other nation, the example and leader of an enlightened world;—that the progress of generations to eternity will not be arrested? While he is transported with his visions, the present generation is wast-

ing rapidly away, and before they can be completed, one and another and another generation must have come and gone. How can he bound his visions by that line beyond which successive generations pass to return no more? If he be a patriot, in truth, he will feel the ardor and the earnestness of a wider love of his present and future countrymen. As, in imagination he surveys the changing scene of coming and departing generations, he will pray for their spiritual freedom; for that moral liberty which disenthral the soul from sin; and makes it a denizen of heaven. He will feel that there is another and a wider America, to be free and to be happy: or to be enslaved and wretched. The eye that stretches into future ages will look beyond the grave: the heart which plans and prays for a cheerful and happy pilgrimage to countless millions, as they pass, will plan and pray, that the pilgrims may arrive at and rest in a better country: where knowledge and holiness will blend their influence forever.

Let us like the Father of the Faithful, when he was receiving the promised land as the happy possession of the future generations of his children, seek for ourselves a better country; i. e. an heavenly: and become the patterns and the leaders of those who shall come after us, in acquiring the moral habits and knowledge which will give freedom and happiness for ever. Then, in after ages, a voice as from the burning bush, will sound like music in the ear, of our holy posterity. "I am the God of your Fathers and Ancestors who are dead:—Of your countrymen in Heaven." And oh, let us turn with horror from that deceptive philoso-

phy which confines us to this world, from which we are so soon to pass away: which withdraws us in our impurity, from the fountain of Purity; and which will deliver us uncleansed into the bosom of Eternity, and will make us base and wicked spirits forever: and which if this generation shall give its character to those which follow, will make our growing country a more and more gloomy theatre of preparation for an eternity of sin and woe.

But we are not the advocates of that deceptive Philosophy. The Lyceum is no temple of another God; that made not the heavens and the earth; but we would enter it as the vestibule of the temple of the Lord God of Hosts. In the light which shines in this outer court and which we are enabled to kindle here, let us survey modestly, steadily, perseveringly, his handy work. Looking after God in the earth and in the sea and in the heavens above—or searching more narrowly his wisdom in the bud and in the flower, in the dew and the rain and the snow; in the beasts of the field, in the fowls of the air, in the fishes of the sea: let our eyes see Him, and let us abhor ourselves and repent in dust and ashes. Tracing the pathway of the heavenly bodies, and reasoning from those which are nearer, to those which spread innumerable through space unbounded: let us fix our thoughts upon Him who hath created them and bringeth out their Host by number: who calleth them all by their names, by the greatness of his might: Let us say with gratitude, surely, our way is not hid from the Lord: our judgment is not passed over from our God: Let us wait upon the Lord and we shall renew our strength; we shall mount up

with wings as eagles; we shall run and not be weary, we shall walk and not faint, till we enter into rest: until we rise to the city and the temple of the Lord God Almighty and the Lamb. Let us see to it that we are cleansed from that defilement which will banish us from the spotless Heaven—that our names are written in the Lamb's book of life. Then without sin, or sickness or pain or darkness; with the alacrity and energy and skill of Angels, we shall study the wisdom and the goodness of God forever.

The Lyceum speaks with a Christian tongue when it calls you to the freedom of the mind; to a freedom which will pass the grave and endure for eternity. How commanding the motive, which calls us to study intently, earnestly, progressively, the works and word of Him who is calling us upwards to his temple, to go no more out forever:—where we shall increase in knowledge, and where our faculties will expand forever. Let us escape from the slavery which enchains us now—from our intellectual, above all from our moral bondage. **LET THE SOUL HAVE SCOPE: THAT ETHEREAL SPIRIT WHICH WILL SOAR FOREVER.**

THE END.



